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# Sitz im Leben

A Community Publication of Princeton Theological Seminary Student

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## Trustees Agree to Discuss Investments

By Steve Weber

After over 10 years of rocky relations between Princeton Theological Seminary's student body and the Board of Trustees concerning the seminary's investment policies in South Africa, steps have been taken to bring the two parties together to discuss their respective concerns.

The Board of Trustees' newly-formed Student Affairs Committee met with representatives from the Student Government Association and student organizations Friday, October 31 to continue the dialogue which was begun when the SGA submitted a written statement to the trustees in early October calling for an "investment in hope for South Africa."

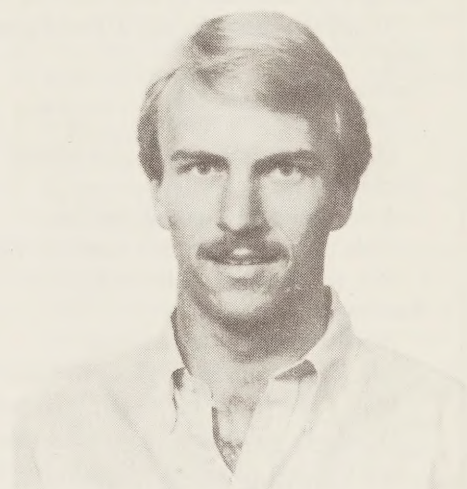
"The significance (of this meeting) is that for years the trustees have flirted with this idea of meeting with the students," SGA

moderator Brian Paulson said. "They've never had a committee like this before."

The committee is comprised of the Rev. Jeffrey Wampler, Dr. David Watermulder, Ms. Rosemary Evans, Dean of the Seminary Dr. Conrad Massa and seminary President Dr. Thomas Gillespie.

Paulson was optimistic about the value of meeting with the trustees early in the school year to discuss the seminary's investment policies. In past years, by the time the student position was made known to the trustees, little time was left for discussion.

"This is the most constructive time," Paulson said. "Now, there is time for dialogue and debate through the year. We wanted to have a powerful statement at the beginning of the year so we won't put it off. And so we



Brian Paulson

*Continued on page 2*

## Placement of '86 grads is slow, but sure

By Phillip Babcock

Almost 90 percent of the Class of 1986 seeking church-related work had been placed as of October 15, according to Dan Thomas, Vice President for Alumni/ae Affairs. Thomas said that out of the total graduating class of 143 students, 102 have reported to the Placement Office that they have found positions. (Of the remaining 41 students, 15 are actively seeking positions in parishes.)

Thomas noted that for the first time in many years, less than half of the class was placed by the time of graduation. He attributed this new development to several causes, particularly to last year's elimination of the assistant pastor position in the Presbyterian Church (USA) denomination. As a result of this constitutional change, there were 50% fewer interviews on campus for staff positions. Other factors which contributed to the slower than usual placement of graduates included turning in dossiers late in the year and requesting very specific geographical areas

for ministry (i.e. a region of a state or a particular city).

Thomas urges seniors to turn in their dossiers by the December deadline in order to accelerate the placement process. While last year's class was very late in completing its dossiers, the trend is being reversed in 1986-1987. Fourteen forms had been received by the Senior Placement Office in mid-October. Thomas also strongly recommends that students enroll in at least one Christian Education class during their seminary career. (50% of graduating Presbyterians are seeking staff positions while 95% of such positions have C.E. responsibilities as part of their job description). A general theological education combined with training in a church, a year internship, and/or CPE experience will give many students an edge in the job market. In addition, an openness to work in a variety of geographical regions and an aggressive job search can greatly enhance the placement process.

According to Thomas, 60% of the churches

seeking seminary graduates are in rural areas, 20% are in the suburbs, while the remaining 20% are located in an urban setting. The majority of students, however, are seeking non-rural positions even though they are more difficult to find.

Competition for jobs has continued to increase over the past few years. Although 2600 individuals are currently seeking a job change, there are only 385 positions presently open (40% for solo pastors, 15% for staff positions, 12% for yoked parishes, 10% for part-time positions, 9% for non-ordained positions, and the remaining are for various miscellaneous responsibilities).

The 1986 General Assembly agreed to have its Vocation Agency reassess the elimination of the assistant pastor position and to make recommendations to next year's G.A. meeting. If it is decided to return to the old system, each presbytery will then have the opportunity to vote on this important issue. A minimum period of two years will be required if the assistant pastor position is reinstated.



## Editorial

# What are you "being" next year?

A seminary career is full of pointed, personal questions. Some of these questions are critical to one's development as a minister of the Christian gospel. These are questions such as: "Is it possible for you to be in the world, but not of it?" or, "How did you feel when the woman in your Sunday school class gave you that tongue lashing?" (a la teaching church, CPE).

On the other hand there are some questions which must be of primary importance since they are asked so frequently, daily to be exact. Each morning as seminary students greet the new day, there are a certain set of questions which dance before them. If one does not ponder these intriguing interrogatives on his or her own, not to worry, in such a caring community, they will soon be brought to attention by any number of people.

These questions follow a year-by-year sequence. They go something like this:

### Junior year-

Where are you from?

How many "01's" are you taking?

### Middler year-

Are you doing field ed. this year?

Didn't you get married over the summer?

Are you finished with all your "01's"?

### Senior year-

How's your dossier coming?

Are you taking the "ords" this fall?

May I see your old "OT01" midterm exam?

What are you going to do next year?

It's this last question which keeps rumbling through my mind. "What are you going to do next year?" Here's a question nearly as perplexing as all those feeling questions of CPE. There is a struggle within in answering this query. It is easy enough to say one will "do" ministry in a local church or on the mission field or in the classroom. But those answers keep banging around in the emptiness they created, never lodging in place.

Sometimes it takes someone on the outside to reach deep to those inside places. When Carl F. H. Henry was on campus a few weeks ago he was one such person. Henry, at one point in his address, leaned forward on the lectern and spoke with a clarity and deciveness unknown that evening until this moment. He said, "We (the Church) don't need any more successes, what we need are obedient servants."

In one simple sentence Henry proclaimed the answer to the dilemma, my dilemma. The desire and worry of succeeding had overtaken what God had originally called me to—obedience. For some reason along the way the tasks of "doing" successful preaching, successful teaching and successful studying had misplaced the will of "being" an obedient servant.

To be an obedient servant means a willingness to forsake the possibility of success in a "doing" world. It means a willingness to make oneself available to those in need even if they are not the type of people who have babies to baptize and ears for polished sermons. Seminary prepares one for the "doing" of ministry, but the "being" of ministry can only come from above.

One can "do" many things and succeed, but that doesn't necessarily satisfy as an answer to the question. Only in "being" obedient to what God has called and is calling one to is the question of the next years satisfied.

By Steve Weber

## Trustees-Continued from page 1

have a right to protest visibly later." Paulson was also concerned about dealing with this issue early on so the SGA can move on to other student issues.

The statement, which Paulson said was "very careful to be constructive," called for the seminary to take five specific steps: remove present corporate investment; invest new funds into Church-related educational endeavors in South Africa; expand existing opportunities for South Africans to study at Princeton Seminary; exchange faculty with seminaries in South Africa; announce publicly to the Church, to the United States government, and to the people of South Africa the steps which the seminary has taken.

The entire Board of Trustees read the statement during its annual fall meeting, according to PTS president Thomas Gillespie. "The attitude of the board toward the way it (the statement) was done was very positive," he said.

The statement, which was read to an open student forum on October 3 and then presented to the trustees, essentially called for the seminary to become a symbol of "solidarity with the oppressed in that land." The statement said that students "believe it is time for this seminary to adopt means by which our opposition to Apartheid is clear."

During the 1985-86 school year President Gillespie announced to the seminary community that the seminary no longer held investments with corporations tied to South Africa which the General Assembly of the Presbyterian Church (USA) had blacklisted. Currently, the seminary holds investments with three companies working in South Africa, according to Paulson. Two of the companies are American and one is French.

"The issue is not financially heavy," Paulson said. "We are an international community here (at PTS), and the most important thing is our solidarity with the people of South Africa. The point we are trying to express is: as a theological community there should be a stand for solidarity, to do what we can to contribute."

## Sitz im Leben

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Steve Weber, Editor

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## On Internship: 'Parish Adventure' Agrees with Hammond

By Mary S. Hammond

Just as every returning intern has said, and it is true, already my two months of internship has proven to be invaluable. Admittedly, I hesitate promoting internships for selfish reasons . . . for fear that those who I know and love in the middler class will go on a parish adventure and will not be at the seminary when I return next year.

In all honesty, I was not looking forward to this adventure. I did not know what it would mean for me to go to a whole new unfamiliar area to meet people whom I would leave after twelve months time. It did not take long, however, for me to feel a part of this community. I am discovering that the Church is family, the Church is home—no matter where you find yourself, for “where two or three are gathered in His name . . .”

There are a number of reasons why my experience has been such a good one: the nature of the place, the people, and the program. I am located in Arlington, VA at the Little Falls Presbyterian Church—just a fifteen minute drive from Washington, D.C. The pluralistic congregation is certainly dynamic and helps challenge and stretch me in my faith. There are some charismatic folks, as well as those whose main concerns are social issues. Jesus Christ, though, is the focus in this church, which allows these people to continue to worship together and serve together amidst their differing viewpoints.

I am currently reading a book entitled, *Church Fights* (conflict management in the local church) by Kittlaus & Leas. The book explains that conflict is not possible where relationships are tenuous. I am finding that people here can “fight” (argue and disagree) and yet come together for worship, work, and study.

I am the tenth intern at Little Falls and the pastor, Graham Bardsley, is very invested in the program and spends a good deal of time

with me, as intern. It is a collegial relationship and I feel that I am considered as part of the staff. I am a student, though, in that I am continually learning (and I get two weeks off at Christmas). I feel very accepted as a member of a team ministry. Graham invites me to go with him to homes and hospitals for visits. In supervisory times we hold one another accountable for certain difficult areas in our lives, as well as give support and encouragement to one another. It is a church that believes in the power of prayer (and practices it!). They are biblically-based and are deeply rooted in the Scriptures. I have perhaps read and studied the Bible more in these past two months than I have in the past two years of seminary.

While it is true that I am learning things in the church that I could never learn in seminary, I am *not* one of those people who views seminary training as unrelated to parish life. I see seminary as very important training. (We can use all of the help we can get!) People in the church *do* ask theological questions. They are interested in history, and they dig into the Scriptures. A number of professors have had a profound impact on my ministry here. As pastors we are entrusted with tremendous responsibilities. We need to know *what* we believe (in whom we believe), *why* we believe, and be able to articulate both. As Peter Larson at PTS once told me, “People are hungry.” I find that to be true and I find that I need to be continually fed, so that I am able to help nourish others.

My areas of involvement were my choice. I feel comfortable and experienced in working with youth, so that is a natural way for me to come to know families. Preaching is another area in which I want to work. I will preach eight times in the months I am here—my first Sunday being just a week and a half after I arrived. That kind of exposure early on was probably the best thing that could have happened, for it opened all kinds of doors for

people to approach me and even seek counseling. At first I thought that I was crazy for taking on such an assignment so soon (It is lectionary preaching here, so I had my work cut out for me—no old sermon would do!) As it turned out, there was great joy and excitement in preparing and delivering that sermon.

Graham and I have started a Young Adults Group, where there had not been one before. There are not too many folks in their 20s (due to the cost of living here), but those who are here have a real need for Christian fellowship. Also, so that I do not become myopic in my work at Little Falls, the intern is encouraged to engage in ministry outside of the church. I am doing some work in the inner-city with black and Hispanic children—picking kids up from school for “Bible Club,” as well as doing some tutoring.

It means a great deal for me to keep in touch with the seminary community, so I am thankful for the opportunity to share some of what is happening with me down here. I am grateful, too, for the friends and professors who have remembered me with calls, letters, and prayers. A big thank you to Dr. Jacks for his teaching me diction and how to use my diaphragm in speech. Some of the older women of the congregation who told me outright from the start that they did not like women preachers had a change of heart when they realized they could hear me loud and clear—Yeah Speech Department! Also, Sandra Brown's teaching of “Never assume anything,” has proven to be very valuable in all aspects of my ministry. I believe that some of the Church and world's greatest problems are due to poor communication. When we remember to never assume anything, clear communication and better understanding are the result. I look forward to visiting the campus soon. *Philippians 1:3-6.*

*Grace and peace to you all this school year.*

## Orientation Runs Smoothly Amid Changes

By Phillip Babcock

Orientation of new students for the 1986-1987 school year at Princeton Theological Seminary was the best in years, according to Bert More and Ann Bragg, Co-Moderators of the seminary deacons. Addressing more than 40 fellow deacons at the Charlotte W. Newcobe Center on the evening of September 22, More and Bragg attributed the success of orientation to a restructuring of the orientation program and to an unusually strong presence

of deacons on the seminary campus.

During the week of orientation (September 17-21), faculty addresses by four seminary professors representing the Biblical History, Theology, and Practical Theology departments were included for the first time. Another change from last year's schedule was a coffee and tea reception in faculty homes on September 19. This event permitted students and professors to get acquainted with one another on an informal basis. Finally, the traditional Saturday retreat was moved from Stroudsburg,

PA to the CN Center. According to Bragg and More, this change helped to familiarize new students with the location of the Charlotte Rachel Wilson Apartments and provided an opportunity for single and married students to meet one another. It also permitted students who had field education positions the following morning to rest and prepare for their assignments during the afternoon hours rather than returning to campus late in the evening from the retreat center at Stroudsburg.



# Gillespie Eyes New Role for PTS in Lay Education

By Steve Weber

Princeton Theological Seminary president Thomas Gillespie received a five-page letter from an attorney in Ohio recently. The man was frustrated. As a lawyer and a Christian, committed to the mission of the Church, he wanted to know if there was a place for ministry outside of the pulpit and the parish.

"The pastor encouraged him to be involved in the lay calling and visitation. He could have a shared ministry in the church," Gillespie

said. "But he really wants to be involved in ministry as a vocation."

As Gillespie begins his fourth year as president of PTS there are many issues and concerns on his mind for the future of the seminary and the Church. One of his concerns grows out of letters such as the one from the Ohio attorney. Gillespie believes Princeton Seminary needs to be a place which can help laywomen and laymen understand their role in the Church and in the world, and also, help them prepare for this role.

"I don't think Princeton Seminary will ever do anything other than its center piece of preparing people for the pastoral ministry, but eventually we would like to get into lay education," the president said. "We've been a pioneer of continuing education. The next step is a degree program for laity who want a theological education but don't want to be ministers."

"The problem is that in the parish the minister does too much talking and not enough listening," Gillespie continued. "The people are not given an opportunity to raise the questions we ought to be responding to. The pastor must help create a vision and encourage them to ask questions, to ask questions out of the world they live in. The pastor has to create a vision that you are a Christian 24 hours a day, seven days a week. Most people never ask the question of what it means to be a lawyer as a Christian. We must convince people that they have a calling equal to that of the minister. Then they will ask questions."

Gillespie has not set a timetable for such a program but said that such a program is "just over the horizon." He envisions a program which would bring physicians together to discuss medical ethics, or bring labor and management people together to study Christian values and business. Gillespie said this would be a "major financial investment" but as he looks to the future of the seminary, he believes such a program would enhance the institution's ability to serve the Church.

One of Gillespie's other goals is to facilitate a "reapprochement between the mind and Spirit," he said. "This is nothing new. It's our tradition from the beginning."

This concern derives from his conviction that the Presbyterian Church is "too clear about what it's not and not too clear about what it is. The fast-growing Bible churches, while you may not agree with most of what they say, are clear about who they are. We get marbles in our mouth when we talk about God or the Holy Spirit."

In order to make a firmer stand about what it is, the Presbyterian Church must stress the importance of spirituality and theology existing together, Gillespie said. There is a "lot of misunderstanding which goes back to the separation of scholasticism and mysticism," the president thought. "We've always separated the mind and spirit. And we keep offering people false choices: be intellectual or spiritual. Some people are intellectual because they are afraid to be spiritual. Some are spiritual because they are afraid to be intellectual. But when knowledge becomes experiential there can be no split between spirit and mind."

## Henry Urges Evangelical Rebirth

By Peter Larson

Despite the impressive growth of the evangelical movement in the past 30 years, the movement faces an uncertain future, says theologian Carl F.H. Henry.

"We are basking in our success without calling the movement to deep repentance," said Henry, who believes evangelicals in America are being torn by rivalry, over-promotion, secularism and spiritual shallowness.

Henry, 73, is a founder of Fuller Theological Seminary and Christianity Today. He was an early leader in the Billy Graham Crusades, and chairman of the 1966 World Congress on Evangelism in Berlin.

Henry said he fears the evangelical movement will become a victim of its own success. The pioneers of the movement are dying off, and no leader has emerged who can unite the evangelical cause the way Billy Graham did in the late 1940s.

Instead, the movement has become fragmented, and the term "evangelical" is increasingly ambiguous. Although evangelical churches are growing, there are few signs of deep spiritual awakening in America, he said.

"The evangelical movement is widening, but it's not deepening," said Henry. "We need to recognize not our success, but how weak we are."

Electronic preachers seem more intent on carving out empires than they are in uniting to evangelize the world, said Henry. Success—both financial and numerical—has caused evangelicals to compete among themselves.

"In the early days, we needed each other, oh how we needed each other," said Henry, recalling the days when evangelicals were excluded from mainline churches.

"The last 30 years has presented us with the greatest opportunity for spreading the gospel since the Apostolic Age," said Henry. "But we seem to be forfeiting this opportunity."

Although evangelicals are quick to identify the things they are against, the movement has not joined together to "exhibit the vitality and superiority of the Christian message," said Henry.

Instead of relying so much on computers and mass-marketing, Henry believes the movement must return to its spiritual roots in order to rekindle a spiritual fire in America.

"And that begins on your knees and in tears, because we are unworthy participants in the Kingdom of God," he said.

Evangelicals have suffered many setbacks in recent years, said Henry. Plans for a major evangelical seminary in the New York metropolitan area were abandoned, and a proposed German edition of Christianity Today failed to get off the ground.

"With a German edition, we could have carried the battle to the home ground of German theology," said Henry.

Secularism also has undermined the gospel, said Henry, giving many Christians the mistaken impression that divorce, abortion and fornication are acceptable.

His advice to young preachers?

"God is looking for more obedient servants," said Henry. "All he wants is more obedient servants. People will recognize an authentic voice if you have an authentic life."

Evangelism is still the main task of the church, said Henry. A church that does not evangelize is, "on the way to death by committee."

Henry, a former reporter for the New York Times, was led to Christ in 1933 by a real estate agent from New Jersey.

"He drove 50 miles to meet with me on a Saturday—his best day!" said Henry. "And I had broken three earlier appointments with him."

Ever since his conversion, "I have staked my life on the crucified one," said Henry. "If Christ really rose from the dead, he is worthy of everything and anything you can give."



# Number of M.Div. Applicants Down 'Significantly'

By Steve Weber

The number of applicants in all degree programs at Princeton Theological Seminary is down from previous years, according to the Rev. Michael Livingstone, director of admissions. The decrease in applications received by the seminary is most noticeable in the M.Div. program.

The seminary received 76 fewer M.Div. applications for the current school year than it did for the 1985-86 school year. However, the actual number of students who matriculated in the M.Div. program this fall was only 12 shy of a year ago.

"It's significant to pay attention to," Living-

stone said of the drop in applications. "There's no crisis here, but it is something to watch."

Livingstone cited the decline in the number of applications received as being related to the tailend of the baby boom generation. He said this is a trend other theological schools are experiencing as well.

The seminary received 553 applications for all degree programs for the 1986-87 school year while in the last three to four years the number has been approximately 650. In the M.Div. program 281 applications were received for this year. In 1985-86 357 M.Div. applications were received. The actual number of incoming M.Div. students to begin study has dropped from 146 in 1984-

85 to 136 in 1985-86 to 124 this year. The seminary accepted 211 of the 281 M.Div. applicants this year.

The male-female ratio has also slipped in the incoming M.Div. class from previous years. The class of 1989 is 26% female while in the last few years it has been approximately 33%. The average age among the incoming M.Div. class is 27 while the age range is from 20-50. There are 33 married students in the incoming class, or 27%. Of these, 15% arrived with children in tow.

In other programs, there are 16 new Ph.D. candidates, 61 new Th.M. candidates and 14 M.A. students.

## Case Study Approach Applied to Church History

By Steve Quinlan

"You had to have been there." It's not only a good excuse for a bad joke, it may also be a good rule to follow when searching for historical insight. While it is not possible to actually go back and be there, a carefully researched reconstruction of an historical situation in which an issue is involved and in which an "actor or actress" makes a decision can put one "into" the situation. This, according to Ronald C. White Jr., director of Princeton Seminary's Center for Continuing Education and a visiting lecturer in Church History, is the purpose of the "case approach" in the study of history.

The "case approach" was developed by the Harvard Business School as an aid in teaching business, law, and medicine. In about 1970 it was proposed that this method might be useful in teaching theology. Since that time, a number of books employing the case approach have been published for use in teaching both doctrinal and pastoral theology as well as ethics. It was not, however, until the recent collaboration of White, Louis B. Weeks and Garth Rosell produced *American Christianity, A Case Approach*, that the case method was applied to American church history.

According to the three editors, a "case" is "a description of an actual situation." The case provides the readers with enough data and narrative to permit a kind of vicarious experience of the situation. The case usually involves an individual faced with a decision. What decision was actually made is not revealed in the case in an effort to encourage the reader to grapple with the elements of the situation and to ask, "what would I have done?"

This vicarious experience of history is, says White, "the beauty of the case approach."

It delivers history from being "dry as dust . . . back there somewhere where I am not involved."

The case approach to teaching history has been criticized by some as being too concerned with the processes of decision making and lacking depth. White is quick to point out that the case approach is only one teaching tool, and is best employed with others, such as "mini-lectures."

The case approach, according to White, lifts up the real issues; it allows the teacher to involve students with history in an exciting way. While depth of content is essential, White contends strongly that teachers should be as concerned with method as they are with context. "When you study for a Ph.D., there is somehow the unwritten assumption that if you know the content, you can teach it-and that's not true. I was attracted to [the case approach] because a lot of other people and I are continually asking the question: How can I teach in a better way, so that students can really learn?"



Ronald C. White, Jr.

White proves that he is serious about critically analyzing his own teaching methods, by allowing a "coach" to observe and chart the responses of his class. The points at which energy levels are low or high are noted and assessments of the methods used at those times are made. This kind of willingness to be coached in his teaching methods, reported White, results from his concern that education at the seminary level is often viewed "as an individualistic and competitive enterprise."

"I have to admit," said White, "that I was embarrassed not too long ago by the thought that I was writing a book with two other people. If I am really an author I ought to write it by myself, but now I've come to learn through being associated with people doing case teaching, that that is the way to do it, with people blending our efforts. We are trying to show that education is collegial."

Another concern expressed by White is that students may not continue in study after graduation. He sees the use of the case approach as a possible means of helping ministers in the parish continue with serious critical study, not only for their own enrichment, but as a part of their ministry in educating their congregations. He cited the case of Ken Ross, his teaching assistant, who while pastoring at the First Presbyterian Church in Philadelphia, has successfully used the case approach in a variety of adult education classes.

White envisions that the case approach could be used in any number of areas of study in the parish. In November, White himself is planning a seminar entitled "Teaching American Church History in the Parish." The seminar will be held at the Center for Continuing Education. *American Christianity, A Case Approach* is published by Wm. B. Eerdmans and is available at the Theological Book Agency.



## Juniors Undergo 'Profile' Testing

By Steve Chase

Orientation week can sometimes be a little disorienting. This year, in the midst of discovering where they were, entering M.Div. Juniors were asked to spend a few hours assessing who they are.

This year's Junior class is the first at the seminary to complete a new evaluation instrument (no one calls it a test), designed by the Association of Theological Schools of the United States and Canada (ATS). The instrument was developed to "help seminarians understand their progress as they prepare to meet the expectations of church ministries."

The instrument, called "Profiles of Ministry," is intended to provide a systematic overview of seminarian's personal and professional gifts for ministry.

Administered by Conrad Massa, the dean of the seminary, and the Department of Student Affairs, the profile consists of two parts. The first, taken by this year's Junior Class during orientation, presents case descriptions from actual case histories in parish ministry. Juniors were asked to respond to each case indicating a rationale, objective, and underlying theory supporting each response.

The second part, to be administered beginning in November, according to Dean Massa, consists of a tape recorded structured interview. The interview will be conducted with each student on a personal basis by members of the Student Affairs office and should last about 45 minutes.

A printed profile will then be prepared by

the ATS from the student's two instruments. The students will then meet with trained counselor/advisors to interpret the results.

"No instrument can say who will be a good or bad minister. And that is not the point," Dean Massa said. "We see the profile as an evaluative instrument that will serve student needs both in terms of self-assessment and counseling."

Massa was quick to point out that there are a variety of potentially positive responses to any given ministerial situation depending on an individual's unique strengths and vision for ministry.

The profile, then, focuses on two major areas of ministry: personal characteristics and vision. In the first, traits are measured which focus on one's personal commitment of faith, responsiveness to people, balance of responsibilities to family and ministry, and absence of negative personality characteristics. The second area, vision of ministry, examines the strength of a conversionist stance toward church participation, involvement in social justice, the role of the minister within the church, and the level of commitment toward building a community of the faithful.

According to Massa, Princeton is committed, (in terms of both considerable time and money), to providing a systematic overview of each and every seminarian's personal and professional gifts for ministry. The profile will be administered again in the middle of the student's senior year to assess growth or change and to track the progress of the class as a whole.

## Retreat Helps Build PTS 'Body'

By Thomas Cross

The theme "Building this Body" framed a day of discussion, fellowship, and recreation for 91 students and spouses gathered for the Princeton Theological Seminary Retreat Saturday, October 4.

Suzanne Rudiselle, Associate Director of Continuing Education at PTS, was the keynote speaker, delivering two addresses on "Building this Body." Each talk was followed by small-group discussions designed to promote fellowship and mutual understanding. The retreat was held at Beisler Camping and Retreat Center near Califon, New Jersey.

According to David Woolverton, who chaired the retreat committee, "Our intent was to get the whole community of Princeton Seminary together as a community, to foster that among the faculty, among the staff, as well as among the student body."

Towards achieving that end, the retreat represented a solid start, in Woolverton's judgement. "When we look at the students that attended, the discussions that we had, the small groups that we had, and the fellowship that we had together, community started taking place then and there. It wasn't just theory . . . it was actually doing it and experiencing what community means."

Rudiselle's presentations, which captured participants' attention through the use of a large diagram of a human skeleton to represent the seminary "body," were followed by recreation in the late afternoon and an early-evening worship service outdoors.

The worship service, which participants agreed was a moving conclusion to the day, featured a sermon from senior Peter Strong entitled "Agents of Love," based on texts in Romans 8 and 1 John 4. The service was climaxed by the prayerful celebration of Holy Communion and closed with singing together.

While the retreat certainly excited all those who attended, its organizers were disappointed by the homogeneity of the participants. With the exception of Rudiselle, the retreat attracted only students, and the students who did attend were almost exclusively white North Americans.

"I know that any single retreat will not meet everyone's needs, and will not reach every aspect of the community," said Woolverton. "I'm very sad that we didn't have a broader spectrum, but what that says to me is that we need many retreats, many smaller retreats throughout the year to reach a variety of needs, a diverse background of peoples . . ."

## Stuart Hall Nears Completion

By Steve Weber

After experiencing "incredible delays," Princeton Theological Seminary president Thomas Gillespie said the 110-year-old Stuart Hall will be ready for occupancy by February 1, 1987. The building, which houses much of the seminary's classroom space has been undergoing a total renovation since the close of classes last spring.

The renovation project was to have been completed in time for the fall semester, but the delays have pushed the re-opening date back. Gillespie said the building will actually be ready by Thanksgiving, but classes will remain in their present locations until the second semester begins.

The renovation of Stuart Hall is one segment of a building and renovation project the seminary has begun. The project is being

financed by a capital fund drive which will be kicked off at the 1987 commencement as part of the seminary's 175th anniversary. The Stuart Hall renovation has cost over four million dollars which must be raised by the capital fund drive.

The total renovation of Stuart Hall will include a new elevator which will make the building accessible to those with handicaps. There will also be two new fireproof stairwells. On the first floor, the layout will be much the same as it has been, except the four classrooms will be updated. On the second floor, one of the two large lecture halls will be outfitted with fixed-tiered seating. The other hall will have moveable seating. The third floor will have 10 seminar rooms. The basement of the building will include lockers and a lounge for off-campus students.



# Political Prognostications II: The Democrats

By Edwin Stern

In an article last spring, I gave some reasons why I was pretty sure George Bush would be the Republican presidential nominee in 1988. This wasn't hard to do with such striking historical precedents, especially the regularity with which the nomination of the party in power goes to the incumbent president or vice president. But I promised another article in which I would give my view of the Democratic prospects. This is harder to do, since the precedents for the party out of power are not so obvious. However, there are some that might help.

If we review the presidential nominating conventions of the last few decades, we find that, even in the case of the party out of power, the nominee is usually someone who gained prominence at a previous national convention, either as a presidential or vice presidential contender. This is obvious in the case of people like Richard Nixon, Ronald Reagan or Walter Mondale, all of whom were thoroughly familiar national figures for years before winning the nomination. But it is also true in the case of candidates who are more likely to seem to have come out of nowhere.

George McGovern's successful run for the 1972 Democratic presidential nomination was set up by his candidacy in 1968. Even though he was not a serious contender that year, he served as a rallying point for disheartened supporters of Robert Kennedy after Kennedy's death, and many of them were glad to work for him from the beginning in the next campaign. Barry Goldwater's 1964 nomination was prepared by his unsuccessful candidacy in 1960. His speech to the convention that year, withdrawing his name from contention and releasing his delegates, was so effective that many went out determined to start working for his nomination four years later. John Kennedy set up his 1960 presidential run with a strong bid for the vice presidential nomination in 1956 after Adlai Stevenson had left it to the convention to choose his running mate.

The only nominee in recent years who has really come out of nowhere is Jimmy Carter in 1976. And that year, following McGovern's landslide defeat in 1972, and also following Nixon's 1974 resignation in the wake of the Watergate scandal, was highly unusual. Voters were looking for someone untainted by the onus of political familiarity, and Carter gave them what they were looking for. Even so, by election day the usual propensity for the familiar had so reasserted itself that President Ford was almost re-elected after all.

It is not only voters' preference for the familiar, but the preference of political activists for candidates who stand in an identifiable line of succession with candidates they have worked for in the past, that usually keeps outsiders from winning the nomination. I think it is no coincidence that the 1984 Democratic race, which began with a crowded field, ended with a showdown between Jimmy Carter's vice president and George McGovern's campaign manager. They were the candidates who had pre-established connections with a national corps of experienced campaign workers.

These observations are leading to the conclusion that Gary Hart must be considered the favorite for the Democratic nomination in 1988. Of the potential contenders, he is the only one with experience as a national campaigner, and he has already demonstrated considerable ability in this area. The only alternative that seems plausible to me relates to the southern "super-primary" that will be coming early in 1988. If one candidate, other

than Hart, can find a way to win most of the primaries that day, it might propel him into a strong position to win the nomination. Since these are southern primaries, and for other reasons as well, it seems this must be expected to be a southern candidate. If someone like Nunn of Georgia, Robb of Virginia, Graham of Florida or Bumpers of Arkansas can rise above his rivals and sweep the southern primaries in March, he might go all the way. Otherwise, I would be quite surprised if the nominee were anyone other than Gary Hart.

What about some of the other contenders who have been widely mentioned, including such impressive figures as Mario Cuomo and Joseph Biden? Historical precedent suggests that they may be ready to challenge for the nomination in 1988, but they are not ready to win it. A strong run in the primaries, and a good showing at the convention, might prepare the way for either of these men to win it all in 1992 or later. But my prediction for 1988 is: either Hart or a southerner.

## *What is the SGA?*

By Brian Paulson

"What is the SGA and how does it have anything to do with all the work I am behind in?" This seems to be the question most frequently asked when the topic of the SGA comes into conversation. And usually there is a quick quip to answer the question and move the discussion on to other issues.

The quick quip is often the most destructive element of our seminary community. The humorous opening question is often raised because of a concern about the day to day life that we share on campus. There is usually an underlying assumption that students do not have any real say in the structure of our life together. This is a false assumption.

We have elected the SGA to represent student interests on this campus. And regardless of the rumours and quips, the members of the SGA take their tasks seriously. There are a number of serious issues with which the SGA acts on behalf of the students.

The SGA has presented a constructive proposal regarding investments in South Africa to the seminary board of trustees. This was an inherited issue from years of student concern. We have begun a constructive year long dialogue in this regard.

Yet South Africa cannot be either the sole or primary concern of the SGA. We are primarily concerned about the health of the

community and its focus upon ministry. In that regard we coordinate and assist student groups in their struggle with key issues facing our church. We also coordinate student input into the faculty and administration decision-making process. The students have had a substantial voice in a current process of structural review that the seminary is undergoing.

All this is to say, that there is more than meets the eye. Check us out some time at our Tuesday lunch meetings upstairs in the Mackay Center. We always appreciate your input and concern. Our membership is as follows:

Brian Paulson, Moderator (senior class rep.)  
Emily Duncan, Vice Moderator  
(at large rep.)  
Lisa Diller, Planning Board Chair  
(at large rep.)  
David Yoo, Treasurer (middler class rep.)  
Bill Myers, (married student rep.)  
Jennifer Manlowe and Laureen Lafontaine,  
(Women's Center)  
Laurie Garrett, (President, Assoc. of  
Black Seminarians)  
Alexander Young, (International Students  
Assoc. rep.)  
  
And Recently Elected!  
Daniel Russell, (at large rep.)  
Eliseo Valdez, (junior rep.)



# “Agents of Love:” Are you listening?

By Peter Strong

The other night I was in my room studying. It was getting late and I still had a lot to do. As I sat at my desk reading, I heard a knock at my door. “Come in.” It was a friend from down the hall. He had something important to talk about. As he began sharing, I realized that this was not going to be a quick visit. My mind began to wonder. “I’m never going to get this assignment done.” “Why did he have to come by now?” “Can’t he see I’m busy?”

At that moment I had a decision to make. I could either hurry him out of the room and get back to work or I could listen attentively to what he had to say. Well, being the good person that I am, I kicked him out of my room and went back to work. No, I didn’t do that, but I have to admit that I did think about it.

As I reflected upon this experience, several questions came to my mind: Why did I respond this way to a friend who needed a friend? What kind of person have I become while here at seminary? Why was I so selfish with regard to my time?

I do not think my story is unique. Many of you have had similar experiences. How many times have you turned a cold shoulder towards a person who needed you? Or maybe

you have been the person looking for help and there has been no one there to befriend you.

Those of us who are a part of the Princeton Seminary community live in the midst of a hurting and broken world. People all around us are crying out of love. Many are looking for someone to listen to their problems. Someone to share their burden. Marriages are on the verge of breaking up. Over-worked students are frustrated and depressed. Let’s face it. It’s not a pretty picture.

Has anyone asked you recently how you are and really meant it? Not the superficial, “Hi Bill, how are you?” “Oh, I’m fine, Sally. And you?” “Just great thanks!” I’m talking about someone really showing an interest in you.

Unfortunately, there are very few people on this campus who genuinely care about others. Oh, there are many people who appear to be concerned, but very few who care. Very few who care enough to get involved, to give up their valuable time for the sake of another.

If Princeton Seminary is to be a true Christian community, then it needs to be a community of love. A place where brothers and sisters encourage one another, uplift one

another, and support one another. We are the family of God. We are one in Christ. We are loved by God. If we are to be agents of God’s love, then we need to listen and we need to care.

Dr. Richard Armstrong, in his book *Service Evangelism*, tells this story:

“The president of our junior class at seminary was a handsome young man, big and strong, with an athletic build, and intelligent—a Phi Beta Kappa at Dartmouth. Yet Dick seemed to be worried about something. His roommate noticed it. His friends in the dormitory noticed it. But they passed over it. All of us were busy with our studies. The pressure was terrific. Finally, the school year ended, we said good-bye to one another for the summer. When we returned in the fall we heard the news. Dick had committed suicide. Perhaps if someone had listened . . .”

Are you listening to those around you? What are they saying? Or not saying? May God help us to hear and to love. And may we learn to welcome the knock at the door.

## *T’was the Month Before Christmas*

T’was the month before Christmas when all through the world  
Many creatures were stirring and rushing about  
It was time to buy train sets for little Herald  
And Ribbons for Molly before they ran out

Women with furs and earrings too  
Scurrying to and fro knew just what to do  
Like ants on an ant hill they circled around

Trying to get in and trying to get out  
Every store on the escalators that went up and down  
The stores made such business without a doubt

Some people lined up to registers and shuffled on by  
With the goodies they bought they baked cakes and pies  
And topped them with topping and a bit of red dye  
On such a momentous occasion who could keep still?  
For when it is Christmas we run on our hill

Only at night did things settle down  
Shutters and doors closed with a tremendous sound  
For it was time to rest-up for the next day  
Or to the world’s busyness some would fall prey

So in a moment when all was very still  
People could think as they lay on the hill  
Perhaps of a cross and suffering and pain  
Perhaps of a life without any gain

But too many things began to dance in our heads  
Plans for the building, sheets for the beds  
Though “mercy” and “justice” began to plaque our thoughts  
We pushed words aside that were just merely “oughts”

So soon we all slept so snugly and sound  
Through every house all the world round.

But wait, some people were breaking the law  
In places where the sun rose and where it went down  
Others were wasting their month, just sitting in awe  
Watching the hands of the clock go around and around  
Just sitting, with nothing to do,  
Thinking “Why do we try to rush ourselves blue?”  
For there Sally sat with a face so forlorn  
Praying to God for a new crop of corn  
For her belly was swollen and growling in protest  
At the women who ran and dyed their hair blue  
At the men who spoke “mercy” all in a jest

For if anything were certainly true  
There were millions like Sally all over our hill  
Unable to rise from the pain of the day  
Waiting in silence and just keeping still  
Praying for “justice” however they may.

—Karen Lee Smith



# Sitz im Leben

A Community Publication of Princeton Theological Seminary

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December, 1986

## PTS Missions: Yesterday and Today

### Today: Missions' definition has broadened

By Steve Weber

In the Spring of 1919 William Miller graduated from Princeton Theological Seminary with his eyes and heart set on sharing the good news of Jesus Christ with the Islamic world. That summer he boarded a ship for Persia (Iran) and for the next 44 years he served as a missionary of the Presbyterian Church there.

Miller, in one of his many books concerned with Christian mission to Muslims, writes of the day Samuel M. Zwemer came to the campus to deliver a series of lectures about his work among Muslims in Arabia. The

lectures stirred Miller's heart enough to convince him that God must want him to go to the Muslim world.

Miller recently wrote about Zwemer's visit to Princeton, "The fire in Dr. Zwemer's soul kindled a blaze in other hearts, and a number of us who listened to his appeal heard in it God's call to us to go to the Muslim world with the Good News of Christ."

Now, in his nineties, Miller himself lectures occasionally with the hope that God will call Christians to the Muslim mission field. But, nearly 68 years after Miller left PTS for a foreign mission assignment, the question

*Continued on page 5*

### Yesterday: Tradition is rich and storied

By Scott Sunquist

At the center of Princeton's tradition is more than just reformed theology, there is a double helix of mission passion linked to reformed theology. Though the seminary did not separate from the "College of New Jersey" until 1812, one of the earliest presidents of the college, Jonathan Edwards was a pastor-missionary to American Indians in the wilds of western Massachusetts before moving to Princeton. Edwards also published the famous diary of David Brainard, who had given his life to the Indians in the frontiers of New Jersey.

By the beginning of the nineteenth century it was becoming clear to many Presbyterian leaders that a separate institution needed to be set up for the training of pastors. The motives for setting up a separate Presbyterian seminary were varied, but one of the primary concerns of the General Assembly in 1811 was, 'to found a nursery for missionaries to the heathen and to such as are destitute of the stated preaching of the gospel: in which youth may receive that appropriate training . . . for missionary work.' As the first (and only) professor in 1812, Archibald Alexander, sat down with his entering class of three students, missions was a central concern.

In fact many of the early founders and professors were concerned that Princeton take the lead in training "young men" for home and foreign missions. The two other leaders in the founding of the seminary, Ashbel Green and Samuel Miller, were equally as concerned about missions. Charles Hodge, after hearing missionary William Ward who visited the seminary in 1821,

*Continued on page 4*



The entire class of 1907 committed itself to overseas missions following a series of lectures in that year.



## Editorial

## The Day the Russians Came

I met a Russian the other day. It wasn't easy meeting him. I had to ask three times to find out his name was "Nikandr," and even then I wasn't so sure.

I met him after the Russian Orthodox Church delegation, of which he was a part, had fielded questions in one of Dr. Samuel Moffett's classes. Earlier in the morning the same Soviet group had transformed itself into a choral ensemble and in like manner transformed the spirits of those gathered for morning chapel. Like a David Weaden postlude, when he lets loose and pulls out all the stops, the Russian contingent of seminary professors, church administrators, monks, and theological students filled Miller Chapel with a deep, rich liturgical harmony which needed no interpretation—it was from Russia (to God) with love.

Nikandr had slid off to the side of the gathering after Dr. Moffett's class. I saw him and thought it might be interesting to meet him and to gain some understanding about his perspective of Christianity. I was curious. But then I thought, "Maybe he wants to be by himself now . . . He probably doesn't want to answer any more questions about how he copes with his government or what he thinks about American Christianity. After visiting 20 other American theological schools this fall he probably doesn't really care to be engaged in discussion with one more American seminary student."

I think I would have walked away if our eyes had not met. With this mutual recognition there was nothing else to do but advance to meet this man, this Russian man, this Christian Russian man.

We made small talk with big effort. But talk wasn't so important. It was simply comforting to smile with him about seminary life East and West. It was a moment of assurance to stand with a person of seemingly another world, another culture, another political belief system and to hear him explain the meaning of a small emblem of a white dove which was sewn to the lapel of his suit coat.

It wasn't so much what he said, but it was his warm smile and the glow of his eyes as he explained with his hands the descent of the Holy Spirit at the time of Jesus' baptism that touched my heart and assured me of God's universal gift of life and love.

As the leader of the Russian Orthodox group, archpriest Vladimir Sorokin, was making his departing remarks to his hosts he summed up my experience with Nikandr. He said, "Ecumenism in practice is the best way of learning."

Christian and ecclesiastical unity is not a simple matter. Geographic distance and cultural diversity have a way of keeping the Church universal separated. But even when the distance is bridged and two parts of the Christian body are brought together there is often still a wedge of disunity driven between the two. It is the sad truth, but people, Christians and non-Christians alike, tend to gravitate toward those who are most like themselves.

But in so doing, one of the best methods of learning is lost, according to archpriest Sorokin. How better to learn about ourselves than to look at ourselves through the eyes of those outside of us? How better to learn about Christianity as the world faith it is than by discovering how other cultures celebrate and live out their commitment to Jesus Christ?

One need not lament the fact that Nikandr and his Russian Orthodox friends have moved on. This learning opportunity presents itself to us here everyday through the 55 international students who have come from their respective nations, churches and families to study at Princeton. In the classroom, in the cafeteria, in the library, Christians from around the world gather, as if a continuous, small ecumenical conference were taking place.

To avoid taking part in this ongoing conference is to miss out on a crucial part of a theological education and a clearer picture of worldwide Christianity, not to mention the smiles.

—Steve Weber

## Letter to the Editor

This is both a comment and a "thank you." "Thank you" to our seminary family for the graciousness with which this fifty-year-old Roman Catholic grandmother and M.Div. candidate has been received in the past three-and-a-half years. I have not experienced one moment of unloving attention from anyone.

As one of those "laity who want a theological education but don't want to be ministers" Dr. Gillespie alluded to in last month's issue, I have not only found that this has not been a barrier in my relations with you, but also that I have been able to "translate" all my courses into "lay" pastoral ministry.

In my denomination, this is a new endeavor, and you have all contributed to my preparation. Thank you: Joan Henderson.

## Church — from page 6

manner in which the Church celebrates the eucharist, then those lips can be formed by the presence of Christ so that the groans of anguish becomes a prayer, a petition, a lament: the poetry of the Cross.

It is the vision of the Church to make the poetic lifestyle a perpetual historic reality. As the Church lives poetically as a fused body of trans-temporal members communing with participants in the historic present it makes Christ a contemporary with those outside of the Church. It makes the ministry of Galilee the ministry of Princeton. It offers the reality of Christ healing the lepers, perpetuated and experienced by the collective memory and members of the Church, as a poetic moment for others to participate in who have not yet entered into this collective mind set. As we exist in these transformed moments we are able to offer to others the power, the miracle, of entering into the eternally transforming moment of Christ's poetic presence. In this way the groans of the world can find a voice, can discover the focus of the penetrating poetry of the Cross, as we live the eternal truth of these words in the historic present.

## Sitz im Leben

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# Trustees, student group plan for further S.A. dialogue

By Steve Weber

Round one of the 1986-87 discussions between the student ad hoc committee on South Africa and the seminary's board of trustees was more a time of constructive dialogue than it was a time of destructive, argumentative point-making, according to Bill DeLong, co-chair of the student committee.

The ad hoc committee met with the trustee's newly-formed Student Affairs committee October 31 to discuss the three page student proposal, "A Call to Investment." The proposal called for the trustees to take five steps of action in order to display its solidarity with the people of South Africa who are suffering from Apartheid.

"I would characterize it (the meeting) as an information gathering, sharing meeting," DeLong said. "It was not really polemical. We're not trying to grind them down in an argument, but we're trying to open it up for dialogue."

The dialogue will continue when the ad hoc committee meets again with the trustees sometime before the Christmas break. This time the students will be meeting with the trustee's Finance and Investments committee. "The response was hopeful," DeLong commented. "We are definitely in dialogue. Jeff (Wampler, chair of the trustee's student affairs committee) suggested we meet with the finance committee. Within the ranks of the trustees we have moved from the student affairs committee to the investment committee. We are hoping for a motion to be passed through the finance committee to the ethics committee."

The students, DeLong, Emily Duncan, Brian Paulson and Sarah Turner, met the six-member student affairs committee which includes seminary president Thomas Gillespie and Dean Conrad Massa. Gillespie said the meeting was "just the opening round of discussion. Everybody recognizes this as an

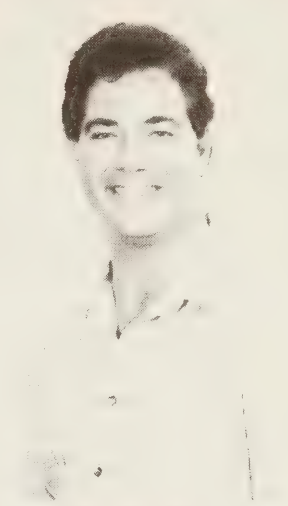
important issue but everybody is not agreed about what to do. Just because the students get to talk to the trustees does not mean they (the trustees) are going to do what the students want."

At the October meeting the students and the trustees essentially moved point by point through the five recommendations made in the student proposal. The five recommendations made in the student proposal. The five recommendations are: remove present corporate investment; invest new funds into Church-related educational endeavors in South Africa; expand existing opportunities for South Africans to study at PTS; exchange faculty with South African seminaries; announce publicly to the Church, to the United States government and to the people of South Africa the above action.

"The real thrust of the committee and the document are the first and the fifth (recommendations)," DeLong said. "The important thing is to show that we are in solidarity through the gospel with the oppressed of South Africa. As the leading Reformed theological institution in the world we need to speak up, but we can't speak up until we divest. We are hypocrites until we speak up—the first and fifth (recommendations) are crucial."

In regard to the first recommendation that the seminary remove its present corporate investments, the trustees stated that the seminary holds no stocks in companies which have been blacklisted by the General Assembly of the Presbyterian Church (USA). At present, the seminary holds stock in only one firm doing business in South Africa, Schlumberger, a French company doing offshore oil work in South Africa. The trustees and students also discussed the effectiveness of divestment in helping the victims of Apartheid.

"Dr. Gillespie had a nice point (in the meeting)," DeLong admitted. "The selling off of all these companies are often to other



Bill DeLong

companies who could care less." Still, the student group believes divestment is the most effective way to symbolize solidarity with the oppressed people of South Africa, even if it is only one stock holding.

The fifth recommendation calls for the seminary to make a public statement about the steps it has taken on behalf of the people of South Africa.

"For the trustees to do (this) would violate everything they have practiced over the years," Gillespie stated. "It has been a long standing practice not to comment on socio-political issues. It is not their arena to do that. They have always encouraged the faculty and the students to do this though."

While the October meeting clearly exposed the two groups' divergent views on divestment, it was done in a positive manner. DeLong said the student committee was careful to respect the trustees' fiduciary responsibilities to the seminary. "None of us want them to neglect their responsibilities. We want responsible investors," he said. "And we don't want them to see us as left-wing, radical students, but as M.Div. students attempting to follow the gospel."

## Weir speaks out on U.S. policies in Middle East

By Elisa C. Diller

Last June, shortly before he was elected Moderator of the General Assembly of the Presbyterian Church in the USA the Reverend Benjamin M. Weir gave the commencement address at Princeton Theological Seminary. Following the commencement address Weir held a press conference which focused on the foreign policy in the Middle East.

The Rev. Benjamin Weir, a Presbyterian Missionary and fraternal worker in Lebanon

for over 32 years, was kidnapped in May 1984 by a Shi'ite Moslem group and held captive for 16 months until he was released in September 1985.

During the press conference Weir stated, "We need a more evenhanded policy in the Middle East." He expressed his frustration that he had no opportunity to have any extended discussion on Middle East issues in his meetings with the president and vice-president of the U.S., although he was able to speak to interested members of Congress.

Weir addressed the issue of US policy toward Israel: "I feel our government has been so massively committed to Israel that this has led to great frustration on the part of moderate Arab states." He noted that there had been a "loss of confidence" on the part of these more moderate Arab states concerning US policy in the Middle East, especially after the U.S. bombing of Libya last April.

He emphasized that the matter of Pales-

*Continued on page 7*



## Yesterday — from page 1

remarked, "I never felt the importance and grandeur of missionary labors as I did last evening. I could not help looking around on the congregation and asking myself, 'What are these people living for?'" Hodge's son, A.A. Hodge, was so influenced by his father's passion that he sailed to India, only to return three years later due to illness. A.A. Hodge continued teaching the tight reformed theology of his father, but with even more mission conviction. The first seminary in the world to hire someone even part-time to teach "missions" was Princeton. In 1836 John Breckenridge was hired to teach Pastoral Theology, half of which was missions and apologetics for the faith.

It would be misleading to assume that the interest in missions was primarily a faculty concern. In fact, the interest in missions at Princeton, as with the founding of the first mission societies in Europe and North America, was student led. The first student organization at PTS was the "Society of Inquiry Respecting Missions and the General State of Religion." The Society was founded in 1814 and 20 of the 21 students were members. Throughout most of the century the society sponsored monthly meetings, brought in missionaries to speak, organized Sunday schools, raised money to support fellow students who became missionaries, cared for the poor in Trenton, and spent a sizable amount of time in prayer.

It is hard to estimate the impact of all this missions energy among students at Princeton. For example, in 1832 the Society wrote to a missionary in South Africa asking their "Ten



Dr. John A. Mackay

categories" of questions. Rev. John Philip responded with a 31 page document which was soon published with a preface by President Alexander. The published letter gives us a rare glimpse into the well-reasoned group the "Society" must have been. As Alexander mentioned in his "Advertisement:" "... in my opinion, no part of the exercises in the Theological Seminary has been attended with more manifest good effect than those which appertain to the proceedings of this Society."

And the influence was such to produce pastors with missionary hearts as well as missionaries with pastoral hearts. Around the middle of the century a New Jersey student accepted a call to a church in Beaver Dam, Wisconsin. When the Civil War broke out Rev. Thomas Scott Johnson left his parish to serve as chaplain to a "colored troop" in Missouri. Rev. Johnson's two daughters picked up their father's mantle after the war and helped to set up a school for freed black women in Mississippi. The school, Mary Holmes College is still supported by the Presbyterian church today. My great-great grandfather picked up his mission interest while at Princeton and passed it on to his daughters. There are multitudes of stories like this, and all of them are rooted in a mission-minded and mission-active community at PTS.

During the 19th century Princeton produced many students who travelled to the frontiers of America or to the opposite side of the globe. John Nevius whose "Nevius Method" was so influential in the surprising church growth of Korea, was a missionary to China. John Forman, one of the first secretaries for the Student Volunteer Movement toured American campuses recruiting students for foreign missions before entering as a student. Over 2,000 students took "the pledge" on that tour. Samuel A. Moffett, pioneer missionary to Korea, not only became committed to missions while at Princeton, but returned to rekindle the fire in 1907.

*Continued on page 7*

## Ecumenics and Missions chair sits empty . . . still

By Steve Weber

It has been over three years since a committee was first called together to begin a search to fill the Henry Winters Luce chair of Ecumenics and Missions. After several setbacks the committee is essentially back in the starting gate in its efforts to recommend a successor to Dr. Samuel H. Moffett, who retired from the chair last spring.

"We're back at the beginning right now," Dr. Patrick Miller, chair of the search committee and professor of Old Testament theology, said. "We are hard at work and we are looking at several names but we are not closing in on someone. We have no immediate names to present to the faculty now."

The committee did present some names to the Princeton Seminary faculty during the 1985-86 school year and the faculty did invite a "world-reknowned missiologist" to accept the position, according to Dr. Daniel Migliore, professor of systematic theology

and the chair of the search committee last year. But for personal reasons the position was not accepted, forcing the committee back to the drawing board.

Moffett accepted an invitation to be a guest professor in ecumenics and missions for the 1986-87 school year while the search continues.

The committee, which consists of Miller, Dr. Karlfried Froehlich, professor of ecclesiastical history, Dr. Charles Ryerson, associate professor of the history of religions, Dr. James Lapsley, professor of pastoral theology and academic dean, and Scott Sunquist, Ph.D. candidate in ecumenics, mission and the history of religions, hopes the chair will be filled by the beginning of the next academic year. "It's feasible," Miller said, "but it's not going to be easy. It takes a certain amount of time."

The committee's central criteria in the search process is to find someone who is

qualified in both ecumenics and missions. "This is not an easy kind of position to fill," Miller said. "You tend to find people come down heavy on one side or the other. We don't want to lose the strong missions emphasis that has been there in Sam Moffett. We want to continue that."

The committee is also looking for a person with direct experience in a mission area and in the work of the Church, not someone who has only a knowledge of missions work. Also, the committee wants this person to be able "to give a theological interpretation of the Church and its quest for unity, and be able to convey and transmit a kind of vision of the Church," Miller explained. The person is also expected to be a scholar and a teacher in this field.

"Whoever comes we hope would be able to bring a sense of global character and assume a strong commitment in the life and work of the Church," Miller said.



## Today — from page 1

begs: Is Princeton still concerned that its graduates travel around the globe, criss-crossing cultures, religions and adverse political systems for the sake of the gospel? Is there at Princeton still a sense of urgency to take the gospel to all the nations of the world, or was this urgency fulfilled by the "Evangelization-of-the-World-in-this-Generation" generation?

"The whole climate has changed," states Dr. Charles West, professor of Christian Ethics and chair of the ecumenics, mission and history of religions program at PTS. "The perspective from which we look at missions has changed. It used to be the primary motivation was to get people overseas to tell other people about the gospel."

West, a former missionary to China and Germany, says the situation has changed due to what can be understood as the completion of the task which those of Miller's generation undertook. Churches have been established in most nations of the world and it is time for the Western missionary to put away the pith helmet and step back into a supporting role. West understands the role of the missionary today as one who shares resources with the Church worldwide.

"I count every overseas nation as part of the missionary emphasis," he says. "The problem is not answered by sending a lot of Americans but by asking what is going on over there and asking how can we help that process."

"There's always going to be a place for the kind of overseas missionary who will learn the culture and the language, bring resources and an ecumenical dimension," West says. "But they don't have to be very many."

The missionary today must operate on a deeper and more subtle basis, West says. The era of foreign missionaries crossing cultures to win a heathen world to Christ is over for the most part, except in some non-Christian cultures, according to West.

Some have understood this stance on missions in a negative light, longing for a return to the golden age of missions, the age of intense evangelism and new church development. However, missions, as West and many others at Princeton define it, has come to have a broader, deeper meaning than it did in William Miller's era.

Missions thought at Princeton today can be witnessed by the presence of international students who will return to their native countries and churches to be teachers and pastors. The cross-cultural missions program which sends students overseas to witness the church worldwide also serves as an example of the broader scope of missions at Princeton today. From Amnesty International meetings to the annual stewardship drive to the sem-

inary community's concern for the world hunger situation to the presence of overseas scholars lecturing in PTS classrooms, one can gain an understanding of what missions is at Princeton today.

Is this then Princeton's view of world missions today? Yes and no. For some the urgency of Princeton past to prepare students for overseas service is gone. For others, there is still a great deal of urgency for Christians to cross oceans and borders with the gospel.

Dr. Samuel H. Moffett, guest professor of ecumenics and missions, says of the thought that international missions is in less demand today since many third-world churches are growing up to take care of themselves, "Stephen Neill (missions historian) says that is the 'snake pit of ecclesiastical nationalism,' where everyone takes care of their own bailiwick. If we don't take care of our own, how will they take care of their own? Different

parts of the church need each other. There is so much still to be done."

Moffett, the Henry Winters Luce professor of ecumenics and missions, emeritus and former missionary to China and Korea, says he doesn't expect whole classes of students to volunteer for overseas missions but he does expect everyone to graduate with a concern and commitment to missions. "The typical M.Div. graduate, wherever he or she ends up in ministry must keep the whole world in mind. You have to watch for introspection. The temptation is to shut the world out and take care of your own problems. Having a global consciousness is the foundation of missions," he says.

A global consciousness of mission includes supporting those churches already established around the globe, as Princeton does through its educating of international students. But, a global consciousness, according to Moffett, also includes the task of taking the gospel to non-Christians. "There are still huge tasks to do," he says. "There are still great numbers of non-Christians and extreme levels of poverty. It's a full gospel we take but the basic need is spiritual. In my lexicon of priorities the eternal takes priority over the temporal, but if we are so obsessed with the eternal we are not interested in the temporal, we won't get very far with the eternal."

Dr. Charles Ryerson, associate professor of the history of religions and former missionary to India, teaches from the perspective that "to know one religion is to know none." Through the study of world religions, today's theological student can be better prepared for the global world at his or her doorstep.

"I truly believe a person in central New Jersey comes face to face with the world . . . there may be a Pakistani family down the street. You don't have to go overseas to have a cross-cultural experience," Ryerson says. "Overseas missions and domestic (ministry) is not so different as they used to be, everyone is a missionary. If (students) head to the parish ministry with an awareness of the world, that is a good thing. I'm not satisfied with the ecumenical awareness of students when they graduate. We need to be more aware of Christians in other parts of the world."

Ryerson does not believe the world is still calling for great numbers of people to commit themselves to the "complicated" task of overseas missions. He says that it is important to identify those who have not heard the gospel but the burden of reaching these people should not fall on White Americans only.

"It is a world Church. Domination by the West can do more harm than good. What the world is calling for is a smaller number of

1904-1905

## Mission Prayer Cycle

Princeton Theological  
Seminary

SUNDAY—10:10 A. M.  
HODGE HALL PARLOR

Every member of the Seminary is earnestly requested to pray for these our representatives on the foreign field.

You are invited to be present at the regular prayer meeting held for this purpose every Sunday morning in Hodge Hall Parlor at 10:10. Whether present or not, will you remember these men in prayer, either alone in private or in groups?

Recent letters from our men on the field are read at our Sabbath morning meeting, and may be seen on application at 311 Hodge Hall.

Brethren, pray for us.—I. Thes. 5:25

Student brochure

Continued on page 7



# Church urged toward a poetic lifestyle

By Mike Hays

*What is a poet? An unhappy man who in his heart harbors a deep anguish, but whose lips are so fashioned that the moans and cries which pass over them are transformed into ravishing music.*

—Soren Kierkegaard

*We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.*

—Paul

*Eloi, Eloi, lama sabachthani?*

—Jesus

We sit inside a cinema as participants in a well crafted work of art. Suddenly we emerge into a romantic moment. The sun, the breeze, the touch, the look fuses our hopes with a memory. A remembrance of an embrace, a suspended moment in time. But is it our memory? Have we experienced such a moment? A victim staggers triumphant before a sunrise and then dies. Our lungs tingle with one last harsh breath. We live and relive that moment. But whose sensation is it? Whose death? Upon what living memory are we parasites?

The sudden fury of Spring consumes my being and awakens in me a certain euphoria that eclipses the mundane style of my present existence. I am swept into an eternal moment that alters my perspective of the reality in which I pretend to reside. But what is the nature of that reality if certain climactic explosions can eclipse it with a joy or sorrow that makes the previous life a faint memory of apparent insignificance?

These moments, these bursts of feelings that catapult us to precarious heights of euphoria or plunge us into caustic whirlpools of despair, are poetic moments. They are instances when the eternal becomes present and the historic loses its temporality as the spirit introduces the body to spatialless existence. The otherness of the eternal is fused with the secrets of the self and there is an insight into the moment. They are the moments of existence, if strung together, which comprise the poetic lifestyle.

That I can refer to these moments with cliché or trite phrases regarding certain common feelings points to a shared metaphor, a communal memory from which we experience certain *universal* realities. The clichés developed because they aptly described a common experience of the collective mind. Yet they are moments, expressions of sensa-

tions, that we, as individuals desensitized by the fragmentation of dynamic eternity into static compartments of past, present and future, may have never personally experienced. And yet a work of art can cause us to experience a moment, a reality, that is not our own, that we recognize and welcome as both a memory and a hope come alive in the present. It is this collectivity which is the source of the poetic lifestyle.

To live poetically is to celebrate the moment. Ordinary existence endures the moment, looks to the future for pleasure, for the cessation of pain, or towards the inevitability of death. But the poetic life celebrates the moment by investing in the present to eternalize it, to deposit it into the reservoir of the collective memory by experiencing it fully. This experience does not recall the past with distant fondness of edenic remembrances. It causes the garden to blossom in the present. It offers the fruit of yesterdays not merely as sustenance for the aged, but as wine for the young. Neither does it escape the present situation by transporting the self into a new heaven. Rather, it brings the Hope of tomorrow into union with today. Death is both experienced and defeated in this continuous moment, by allowing the individual to share in the reality of those who have existed in and beyond that solitary historic occurrence. It is not a false triumphalism, nor a pseudo-pietistic facade raised against the harsh realities of life. The poetic lifestyle is a divestment from the debt of death by investing the moment, either joyous or sorrowful, with

a presence that eternalizes it, that makes it a moment in which the eternal presence of God can fuse with our centered presence in time. It is here where we meet God that we live poetically. It is not that we transcend the moment, rather the moment is transformed. The moment is no longer sacrificed to the idol of death, but celebrated as an instance of the eternal.

Therefore, since we are surrounded by such a great cloud of witnesses...

Hebrews 12:1

The perpetuity of the Christian memory results from the investment of individuals who take isolated moments and in those moments seek God. They refuse the contrived barriers of time and space and instead seek to be contemporaries with Christ. When we enter into those poetic moments, those moments which are composites of other's experiences, we not only experience Christ in contemporaneity with us, we also experience the Church, past, present and future, as a concurrent reality.

It is here, as we engage in the poetic lifestyle, that we participate in the vision of the Church. The depths of Christ's despair on the cross, which is the canto for the believer, is the content of that vision. The meter of those poetic verses can be heard in every anguished voice that screams out in pain, either physical, mental or spiritual. If that voice can enter into a duet with Christ, if it can celebrate the moment, in the same

*Continued on page 2*



The Princeton Seminary community welcomed a delegation of the Russian Orthodox Church last month. The group of theological students and professors addressed the seminary community in the main lounge.



## Today — from page 5

dedicated people to enter into missions," he says.

Dr. Dan Thomas, vice-president for alumni/ae affairs, says that in recent history, there hasn't been an M.Div. graduate who has gone directly into overseas service through the Presbyterian Church (USA). But some graduates have served in churches in the states for a few years before gaining an appointment to the mission field. Currently 832 PTS alumni/ae, or about eight percent, are living beyond the borders of the United States, slightly more than the number living in California.

PTS president Dr. Thomas Gillespie calls the state of overseas missions in the Presbyterian Church (USA) a "tragedy. The problem with missions in the church is the denomination has by and large lost its nerve on missions. It keeps calling home missionaries instead of sending new ones out," he says.

Princeton has always been committed to missions, Gillespie says. The difference between today and the day of Samuel Miller, he believes, is that the church was more committed to missions then.

Gillespie is convinced that the task of world evangelization is not over. "I understand a part of that," he says in reference to the belief that national Christians should complete the task in their own nations. "But there are parts of the world where no one has ever gone with the gospel and parts (in their own countries) where locals won't go."

What Gillespie sees happening now in world missions is the disappearance of the Presbyterian missionary and the continuing presence of the fundamentalist missionary. "The Presbyterian missionary has always acted as a leavening agent among missionaries, but they are not there any more. People like Jimmy Swaggert and Jim Baker, they're going to continue to send people and we're sitting on our hands.

"The basic issue is Christology. When

Christology goes, everything goes," Gillespie believes. "When we're not convinced Jesus Christ makes a difference to life, we don't have anything to give. If people are willing to settle for less than a full Christological vision, they can do that. But they can also have a view which informs and empowers their ministry."

Moffett agrees: "Once we accept that each religion is good enough in itself, we lose the universal urgency which has always been a part of Christianity."

Princeton Seminary has since its beginning been deeply concerned with the mission of the Church worldwide. As that commitment has evolved and progressed through the years

## Yesterday — from page 4

The first "Princeton Seminary Bulletin" records that the academic year ending 1907 was a "Missionary Year" on campus. By this time the YMCA was the center of mission interest among students. There was a sizable YMCA missionary library, various prayer and work meetings, speakers, and the continual correspondence. During that year for several months Rev. Chohachiro Kajiwara, professor of theology in North Japan College, and Rev. Samuel Moffett D.D. of Pyeng Yang, Korea stayed as guests of the seminary. The impact of these two men must have been remarkable, for the entire class committed itself to missions. Not all eventually sailed, but all were equally trained in the reformed tradition, and the missionary tradition.

In the 20th century the focus on mission has taken two forms. First, there has been continued instruction and fervor for students to go overseas and to the frontier and cities. But increasingly the seminary has been involved in training young church leaders now coming from the churches that were planted in the 19th century. In 1984 there were 814 PTS alumnae who were serving outside of

from the golden age of missions of last century and early part of this century to the broad social and ecumenical efforts of today, there is no question among those concerned with Princeton's involvement in world missions that this evolution has been essential to meet the needs of the Church and the world.

However, there is still a deep vein of concern that this new era of global consciousness not be rooted solely in ecumenical and social awareness. For there is still a concern at Princeton that the definition of missions include what has always been the urgent task of evangelism and new church development among those of the world who have not heard the good news of Christ.

the United States. Of these, 272 were in Asia and the Pacific, 97 in Africa, 54 in Latin America and 26 in the Caribbean (some have included the 698 in California). Every year a large percentage of the ThM and PhD candidates come from overseas.

Teaching in the field of mission during this century was J. Ross Stevenson, Samuel Zwemer, John A. Mackay, J. Christy Wilson, Richard Shaull and Samuel H. Moffett. Of these, it was John Mackay, president and first professor of Ecumenics who most shaped the mission emphasis as we know it today. Again, Mackay was fundamentally a reformed theologian, but with an ecumenical spirit. For 22 years Mackay taught a required first year course in ecumenics. This course provided a foundation for generations of students, placing the passion for mission in the broader theology of the Church Universal. This is a rich tradition which we have inherited. Whether the influence be from the students or the faculty, Princeton constantly strives to be what Mackay has termed, "Not the church of the balcony, but the church of the road."

## Weir speaks out — from page 3

tinian self-determination was particularly polarizing. "This issue is more than the U.S. and Russia," stated Weir.

The moderator of the General Assembly also expressed concern about the strong pressure on Congress to support perceived Israeli national interests at the expense of other policy options in the Middle East. "There are a variety of opinions (on issues) within Israel which are not given to the American public," Weir said. The influence of this "well-organized Israeli lobby" has "prevented an impartial view on matters on the Middle East."

When asked why his captors chose to

release him as opposed to any of the other hostages Weir replied, "There was a live network of concern for me, especially in the Presbyterian Church. My captors were aware this network was in place and knew that this would create tension."

Weir commented on the ongoing tension in Christian-Jewish relations. "I think we need to look at Christian-Jewish relations and Christian-Moslem relations in the same light. There are a variety of issues taking place in all three faiths. For Christians, taking part in this ecumenical dialogue means trying to understand, appreciate, and honor other faiths without giving up what is essential to one's

own faith.

"One of the great tragedies of recent history in the Middle East is that two or three times we have had very serious offerings for negotiation (on the Palestinian issue)," Weir said. "We need to talk, however, on the basis of mutual respect. We must recognize Israel, but the Palestinians must also be recognized. We have a long way to go in a complicated situation. As Presbyterians, we have a great responsibility to familiarize ourselves with the outline of the issue."



# A Time to Rejoice . . . yes, even now

By Peter Strong

It was 2:30 in the morning. All around me it was quiet. Friends and neighbors were fast asleep. The silence was deafening. There I sat, alone at my desk, in the midst of yet another all night vigil, attempting to get a paper done by 9:00 a.m. As usual, the paper was taking longer than I expected. The harder I worked, the quicker the time went by. At 6:30 a.m., I realized that I was not going to be able to finish this assignment on time and that I would have to turn it in late.

Needless to say, I felt defeated. All day long I walked around in a daze. I was tired and frustrated. I was not a very happy person.

I know that I am not alone in my feelings of discouragement. The pressures and demands of life at Princeton are not easy. Maybe your frustrations and disappointments are not school related. Your finances are low. Or non-existent. With Christmas approaching, you face the prospect of not being able to buy gifts for friends and loved ones. That hurts.

Or you might be experiencing difficulties in relationships. Your marriage is not working out. Petty issues have turned into major arguments. The joy of the honeymoon is a distant memory.

For many of us, these are hard times. We are weary and depressed. We feel like we are fighting a losing battle. So far, this Christmas season has been anything but festive.

Problems and frustrations are a part of life. Every day, we are confronted with various trials and tribulations. The Good News of the Gospel doesn't seem to apply to our

situation. How can we be joyful when our lives are falling apart?

I know of one person who really had it bad. He was thrown into prison on several occasions. Five times he was whipped with lashes, three times he was beaten with rods. Once he was stoned, three times he was shipwrecked. He spent a night and a day in the open sea. He constantly had to be on the move. Danger was always close by. He often had to go without sleep or food. Many times he suffered cold and nakedness. In addition to all this, he had to face the daily pressures of looking after the needs of others. (II Cor. 11:23-28)

The apostle Paul was no stranger to problems. He certainly had his share of hardships. I would think that this would have made him a cold and bitter person, but just the opposite was true. In Phil. 4:4, he writes, "Rejoice in the Lord always. I will say it again: Rejoice!"

How could Paul say this? Come on, Paul, get real. Don't you know how tough life is? Well, I guess you do, but I mean, rejoice always?

Paul had learned the secret of living with difficulties. He rejoiced in the midst of them. He knew that the key to living the joyful life was found in how one responds to problems.

It is not easy to be joyful always. Late papers and empty wallets have a way of taking the fun out of life. Sometimes we like being grumpy and miserable. Yet, Paul tells us to rejoice always.

For most of us, being joyful does not come naturally. How then, does a person get this joy? Real joy can only be known and experienced when a person is in a right relationship

with God. It is a gift of the Holy Spirit that can only be obtained through prayer.

How do we maintain this joy? There are several practical things you can do. The first is to take your eyes off of yourself and look to those around you. You are not the only one with problems. In what ways can you be a friend to someone near you? Through acts of kindness, we find healing for our souls.

Seek to be an encourager of others. Learn to see and say something positive to everyone you meet. We all need strokes. A timely word can do wonders for a person who is feeling down.

Through the empowerment of the Holy Spirit, take control of your life. Don't let someone or something ruin your day. Rejoice in the Lord always! Especially when things are not going your way.

At this time of the year we have much to be thankful for. We have much cause for celebration. Almost 2,000 years ago, God took on the flesh of a human being and lived for a while among us. Through the life, death, and resurrection of Jesus, we have been redeemed. We are now able to enter into the joy of God's presence.

To rejoice is to return to the source of our joy. It is grounded in our faith in God. It is secured by the indwelling presence of the Holy Spirit. As we prepare for Christmas, let us give our problems and worries over to God and receive from God the life transforming gift of joy in Christ. It is a gift freely given; may we all freely receive it.

Have a joyful and blessed Christmas!

## The Road to Bethlehem

No snow did cover the earthen road,  
nor asphalt lanes and yellow lines.  
Husband and wife traveled alone  
on donkey's back in ancient times.  
No bus tours from modern cities  
raced on by to find the King.  
No war markers to stop and pity,  
nor radios with carols to sing.  
In the cold of evening dark  
shone a star, not huge flood lights.  
No restrooms in government parks,  
no hotels to spend the night.  
Out in deserts without road signs  
mother carrying child to bare.  
No community hospitals to find,  
no taxis with running fares.  
Desert storms pitted no windshields,  
no restaurants to stop and eat.

Every stumble the mother did feel,  
no air conditioning to relieve the heat.  
On they rode throughout the day  
into His town of birth they came.  
Come from census and taxes to pay,  
but found no resting place to lay.  
So they traveled farther on  
out of town they were led.  
What they found was not a barn,  
but a manger, more than a shed?  
Down she slid from the donkey's side,  
animals hushed and then they saw,  
where the King would spend the first yule tide,  
just outside went the shepherd's dog.  
While manger's animals guarded the gate  
of this most humble abode,  
outside glorious kings did wait  
carrying gifts of wealth untold.

But the King that just was born  
did not come to wear velvet robes,  
he was wrapped in swaddling clothes,  
modeling the fashion of his home.  
The kings did not know what presents  
would honor so great a child.  
Gold, myrrh and frankincense  
laid before the humble and mild.  
Glorious sang the choir of ages,  
beautiful thought the kings so wise.  
Child born to dumbfound the sages,  
a distant light gleamed from his eyes.  
In lowly animals abode  
was born a King to free humans from sin.  
Far beyond their asphalt roads  
Christ was born in Bethlehem.

—Mike Hays



# Sitz im Leben

A Community Publication of Princeton Theological Seminary

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March, 1987

## Princeton ethos 'isolates' Black students

by Steve Weber

In his landmark book of 1903, *The Souls of Black Folk*, W.E.B. DuBois prophetically framed the second chapter with the words, "The problem of the Twentieth Century is the problem of the color-line." As this century of progress and technology hurries toward its final decade it would seem that DuBois' words just may spill over with abundant relevance into the twenty-first century.

The problem of the color-line has permeated all levels of American society and culture. From Howard Beach to Tampa to the Mississippi Delta and most points between, relations between the darker and lighter races of this nation are still strained. But the problem reaches beyond these typical locales of racial tension. Surprisingly enough, the problem of the color-line reaches even Princeton Theological Seminary.

Just how far is Princeton Seminary from Howard Beach, the New York neighborhood

where a Black man was recently struck by a car and killed while being chased by a group of White youths? "Not very far," PTS senior Earl Middleton says. "I pick it (the racial tension) up in very subtle ways. There's a feeling you don't belong. Socially it has not been good here. We are definitely at some level social pariahs."

Sharon Riley, a middler from Atlanta, echoes Middleton's feelings from her experiences here. "People of color are invisible

(continued on page 3)

## Seminary board removes final S.A. holding

by Steve Weber

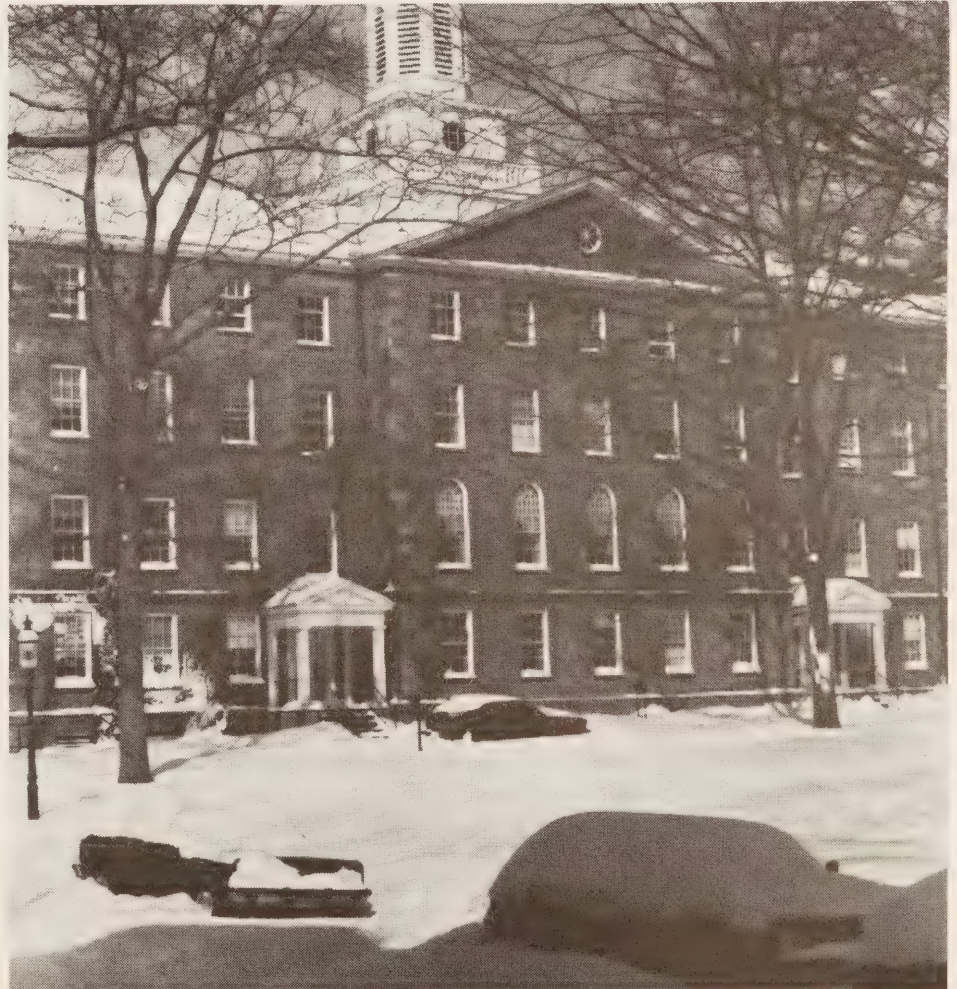
Princeton Seminary board member the Honorable Charles Wright surprised a group of student leaders Wednesday, February 25, when he revealed that the board of trustees has decided to remove its final investment in South Africa. The decision to sell the one remaining South African stock in the seminary's portfolio does not reflect a policy change in the seminary's investment policy.

"The truth of the matter is that it may be the best thing to just withdraw and recognize from this distance that we are not going to effect change one way or another," PTS president Thomas Gillespie said.

Student Government Association members and other student group leaders were meeting with Gillespie, Judge Wright, and seminary dean Conrad Massa when Judge Wright mentioned the seminary's move toward "de-facto" divestment. "One of his comments was," explained SGA president Brian Paulson, "'You've conquered us! We are 99.99% divested and the .01% we do have will be gone in the next couple of months.'"

The SGA's ad hoc committee on South Africa comprised of Sara Turner, Bill Delong,

(Continued on page 2)



A late February snowstorm shut down the seminary and buried the campus under a foot of snow.



## Editorial

## A Call for Awareness

Something scary is taking place. There are aliens in our midst, or so they feel.

The very fact that the Black community at Princeton Seminary "feels" alienated, isolated, and ignored is cause for alarm. In these post-civil rights days it is easy to forget that the struggle for justice must continue on a day-to-day basis in all walks of life.

As a child of the sixties and seventies I often lamented that I was too young to march on Washington, or object to the war in Vietnam. By the time I came of age it seemed all the great causes had been solved, or nobody really cared anymore. But the fact that there are people in our community who feel estranged because of the color of their skin is proof positive that all the great causes are not solved, although I wish it were so.

The truth is there is a plethora of issues to rally around today. There is South Africa, Central America, the homeless and hungry of our own nation, the efforts to disarm the nuclear powers, the work to free political prisoners. Christians and non-Christians alike are at work to root out evil where it is manifest in our world. Could it be that the issues which have taken on a global character have served to blot out the iniquities in our very midst?

It is scary to ponder the absence of hope for reconciliation many Black students at PTS feel. It is even scarier to think about the implications this has for the Church universal. Here is a group of people who have given their lives over to One who came to reconcile an estranged world to its Creator, yet they have failed to give themselves over to each other.

This issue must be approached on an individual and institutional level. Each student, faculty member, staff member and administrator must take notice of the attitudes and actions of her/his own life. The institution must also make all efforts possible to provide an environment of equality for theological education. This must be a place where a theology of praxis is demonstrated, learned, and experienced.

The situation calls for a greater awareness and sensitivity by all towards those who feel alienated and isolated. The feelings are real. So must the corrective attitudes and actions be real.

—Steve Weber

### Board removes final S.A. holding —continued from page 1

Floyd Thompkins and Paulson has been calling upon the board of trustees to totally divest from South Africa for several years. The February 25 meeting was called in order for the board's finance and investment committee to explain their response to the student proposal regarding investment in South Africa. The proposal gave the board five recommendations of which total divestment was one.

"We're happy but we don't want to jump up and down with glee," Paulson said of the removal of the final South African holding. "People are still suffering down there. We're doing it (divestment) for the wrong reasons if we're going it to be done with it. We need to be doing it out of a sense of responsibility for our brothers and sisters in South Africa."

Paulson said the ad hoc committee will still recommend that the seminary publish a statement that expresses the seminary's opposition to apartheid. Also, the SGA and the board are working on an agreement which would allow student leaders to see the seminary's portfolio each year.

## Sitz im Leben

A Publication of Princeton  
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Campus Mail  
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Princeton, NJ

Steve Weber, *Editor*

TypeHouse of Pennington,  
*Typesetting and Printing*

## Just asking . . . a junior muses a semester's passing

by Mark Porizky

O.K., I've completed my first semester at P.T.S., which I hope gives my musing some merit. I have arduously and dutifully fulfilled all my 01 commitments for the term, consenting to C's on all my 01 papers for refusing to sacrifice my sermonic prose to the academic style. (I mean, it couldn't be that I write bad papers.) I have sat in on soul-searching discussions at the cafeteria ranging from "The merit of JEDP" to "Why are the soda glasses so ridiculously small?"

Heeding Dr. Gillespie's warning about it being our job to "create spirituality," I have done so. I have obediently gotten up to pray at 7:00 each weekday morning and will continue to do so as long as we meet in my room and my partner has no qualms about waking me up. Finally, I have learned that the Bible is a fine resource to quote as long as

it agrees with Dave Wolverton's study notes.

Hence, I now feel eminently qualified to ask a few questions.

Youth Ministry. Why is this such a bad word? The two most common phrases that seem to go with it are, "yes, I'll have to *put in* a few years" or "I want to be careful not to be stereotyped." Just once I'd like to meet someone and have them say, "I want to be a Youth Minister, nothing else. I worry about getting stereotyped as a Senior Pastor type, ya know."

Chapel. Shoot, I'm all for inclusive everything, but I worry when it gets in the way of our worship of God, whoever she is. And why does the chapel close during finals and mid-term break? Are academics that important? So what if "only" a few would show up. At least I'd feel that the priorities were straight. I'm also waiting for the day that a

staff member is the liturgist for a student preacher.

PHD vs. Parish Ministry. I understand why those whose graduate career is just another step on their way to their doctorate are walking around paranoid, but what's the rest of our excuses? Can you see a pastor search committee not giving you a job because you got a C— in CH 01. Heck, they're not even allowed to look at your grades. Loosen up some. Go do aerobics or find some time to work in the child care center or get to know the people who serve *you* in the kitchen or in your dormitory. If I could have back the time I've spent worrying over exams . . .

Lastly, please know that I reserve the right to deny that I ever wrote this if I find out that it might upset my Candidates Committee or have it be perceived that I'm not a "Presbyterian party man." After all, I was just asking . . .



## Black students — continued from page 1

here," she says. "Women of color here, particularly Black women, are pretty much operating in isolation from the community as a whole. It is a constant struggle to have someone to relate to when there are only five or six Black women on campus and we're all different because Black people are all different."

There are about 40 Black students in the seminary community this year which reflects a movement in recent years by the seminary to admit more Blacks to degree programs. Still, the troubles and struggles remain for those of color who have chosen to seek their education in a predominantly White institution.

"One encounters in predominantly White institutions many of the same values and structures that one encounters in the larger society," Dr. Peter Paris, professor of Christian social ethics, explains. "You have here in terms of Blacks a minority group living with and struggling with a majority population. While the institution struggles to minimize the negative elements implicit in that relationship it never fully succeeds. Even though everyone is hospitable you always know that your experience is at a tangent to the dominant ethos at that institution. In many situations you find yourself frustrated, trying to discern how much of what you learn is going to help."

"I have to recognize that what a professor says as a generality may not apply at all," Andre Daley, middler and vice-president of the Association of Black Seminarians, reflects. "If it does (apply) then to some degree you have to add to it. I realize the education I get here will go a long way in equipping for ministry, but it is not everything."

What is this predominantly White "ethos" of Princeton Seminary like for Black students? It is wondering what is meant by the fact that the one week that the history of the Black Church will be discussed in CH02 there is no scheduled precept, no one is preparing a paper. It is perceiving little willingness on the part of chapel planners to integrate your experiences and traditions into the 10 o'clock service. It is being asked to do practical assignments as if you were the pastor of a White Presbyterian church. It is reading theology which is geared to communicate with somebody else's culture and experience. It is realizing that after three years at Princeton you do not feel close enough to one White student with whom you will be able to swap pulpits after graduation.

"You always feel like a footnote," Riley states. "It is like constantly functioning in an alien culture. It is a learning experience but I didn't expect learning to be so painful."

The problem of the color-line appears to be in the simple affirmation and acceptance of the cultures and experiences which go hand-in-hand with each person of color.

According to Daley, the "ethos" of PTS "lumps" the individual identities of Blacks together. "We don't lump European students into one boat because they are White. The same is true for Black students whether they are from Africa, the Caribbean, the South or the North. Each brings an individual experience to seminary and White students need to acknowledge and take the opportunity to learn from these people."

Instead of acknowledgement and acceptance, many Black students feel rejection and estrangement at Princeton. "My presence here has forced me to grow up," Middleton says. "I began to develop a level of social consciousness here. Before I came here I didn't really think there was much of a racial crisis. I was expecting a loving community where race was not an issue."

Dr. Geddes Hanson, associate professor of practical theology, came to Princeton in 1966 and has witnessed the Black students' difficulty through the years. "The ones I have found to profit most from the seminary are those who have no illusions that it will be any different than the rest of American society," he says. "I don't think Princeton Seminary is a very congenial seminary for anybody. It becomes less congenial if one is not a White, conservative Protestant."

*'You always feel like a footnote. It is like constantly functioning in an alien culture.'*

—Sharon Riley

Hanson has seen the seminary make a more concerted effort in the last few years to improve the seminary experience for Blacks. The "bell-weather event," he says, was the faculty's unanimous acceptance and commitment in the early 1980's to a document presented by the Association of Black Seminarians which called for the installation of an Afro-American Studies Program. The document called for an increase in Black faculty, administrators, doctoral candidates and students in all degree programs. There was little movement in this direction until the 1983-84 school year. "Since that time the institution's response to its commitment is mirrored in Dr. Paris and Dr. (Clarice) Martin's presence, and in a very slight increase of Black doctoral candidates," Hanson says.

"The parts of the agreement still unaddressed are a significant increase of Blacks in

Ph.D. studies which is of vital importance, and a continued increase of sensitivity to issues of theological concern that are not confined to the White community on either side of the North Atlantic," Hanson states.

Paris, who came to Princeton two years ago from Vanderbilt Divinity School, another predominantly White institution, believes that if the color-line is to be abolished at Princeton then it must begin with the leadership of the seminary. "It's important for good leadership to say to itself that because we are a predominantly White institution we inherit the basic patterns of race relations in society at large," he says. "Therefore, it must self-consciously work at minimizing the negative effects of such an inheritance. We do that by attending to major structural components in our institution such as increasing the number of faculty, increasing the number of Blacks in significant administrative positions, increasing the number of Blacks on the board of trustees, increasing the pool of Black students, and devising a scheme for effective Black alumni/ae participation. It will continue to be nevertheless a predominantly White institution but it will be one which deals with this dynamic. The struggle for justice is an ongoing struggle, it does not resolve itself once and for all short of the kingdom of God."

While the Association for Black Seminarians continues to push for a Black Studies Program which would acknowledge more thoroughly the needs of the Black theology student, individual Black students have found other ways to cope with their respective situations here. "I've gone through a few stages," Middleton says. "I've gone from anger to withdrawal and finally to a deeper appreciation of my own community and culture. My faith in any significant kind of reconciliation in the near future has been shaken. For most of the Black students here dealing with White folks is too painful right now. Why get involved with all these groups and get hurt when you can just do your work and get out of here? There will be some folks who say, 'You've got to try harder,' but for too long the onus has been on the Black person to take the first step."

Riley has responded to the Princeton color-line in much the same manner. "At this point and stage my mind and interest is somewhere else. I'm not sure there is a solution. I'd just like to finish. I'm thinking in terms of how I can survive. My hope is the world will change so we will respect and affirm one another, appreciate one another's differences and see the value of another's culture. But I don't know how we can do it when we leave here if it is not addressed as an issue here."



# Student groups pull together for 'The Event'

by Phillip Babcock

"The purpose of education is mutual growth through personal self-disclosure. Any education that does not hear other perspectives is not an education but indoctrination," says Keith Paige, a delegate to the Coalition on Spring Mission (COSMIS).

Forged last October, COSMIS is a conglomeration of six student groups on the Princeton Seminary campus which have united because of their common concern for the mission of the church. Its purpose, according to Gordon Mikoski of Plowshare, is to "create a forum where dialogue can occur."

Member organizations of COSMIS include the Theological Students Fellowship (TSF), Plowshare, the Church & Lesbian-Gay Concerns (CLGC), the Women's Center, the Association of Black Seminarians (ABS), and Amnesty International. These groups, representing a wide variety of interests and diverse theological perspectives, have joined forces to explore new ways of fostering

community, inclusivity, and mutual respect for different points of view on the PTS campus.

"We live in a community of monologues," says John Weatherhogg of TSF. "Only when we put on our listening ears can we be truly enriched."

These sentiments were also expressed by Paige of the ABS who declared, "We are often so bent on our own identity that we don't recognize the value of diverse personalities on campus."

Developing from a need to encourage interaction among student groups, COSMIS has opened up new channels of communication for persons "who want to be heard as well as to hear," says Weatherhogg. Among the issues of primary concern for the coalition are racism, sexism, peace, justice, and prejudice. "The seminary must be on the cutting edge if the churches we serve are to improve," says Laurene Lafontaine, Co-Moderator of the Women's Center.

COSMIS is attempting to break down

barriers of miscommunication and misperception caused by stereotyping students as "conservative," "liberal," etc. "To dig beyond labels, we must share our story. There is a real person beyond the label," says Lafontaine.

According to Weatherhogg, "Evangelicals on campus are still fighting the lingering ghost of J. Gresham Machen. They are labeled as fundamentalists and unscholarly people, but this just isn't true."

Despite differences of opinion on key issues, members of the coalition say they have grown and been enriched through this experience. According to Mikoski, "There is a great feeling of respect for one another."

On March 4, COSMIS presented its first in a series of three tentatively scheduled events this spring in the Main Lounge. The focus of this meeting was on the question: "How have you been fed and what do you hunger for?"

## SGA busy building bridges and laying firm foundations

by Brian Paulson

Spirituality, married life, South Africa and constitutional amendment: the Student Government Association has been at work. While some of it sounds flashy, the best work we have done has been our steady effort at foundations and bridge building. We have been serving this year as coordinators and communicators for students in a number of key ways.

Married life at the seminary is often neglected because of the passion and intensity of debate on the campus. The SGA has been exploring ways in which it can better facilitate a better quality of life for spouses and married students. We are also attempting to confront the communications gap which exists between the single and married communities at PTS. This effort is being coordinated by Married Student Rep., Bill Myers and the committee he chairs. Please contact Bill or other members of the spouse/married student committee if you can help their efforts or if you have needs to be addressed.

In an effort to "put the house in order", the SGA is proposing an amendment to the Student Government Constitution (found on page 87 in your Student Handbook). This proposal was voted upon in a referendum held on February 26 and 27. We are proposing to add a final section to the Constitution which would provide a procedure to appeal unpopular SGA decisions. An appeals process would be started by a petition of 25% of

the voting students in a protest against an SGA decision. The appeal would be sent to a Judicial Committee which must be appointed in the first two weeks of each new academic year. Our expectation is that this process of appeals will be used only on rare occasions, however should a significant controversy arise, this process will provide a just way to deal with controversial situations.

***Despite a low voter turnout, the amendment to the Student Government Constitution passed almost unanimously.***

In similar fashion, the SGA revised and approved new guidelines for student organizations at the seminary last semester. It was our intention to provide a clear structure within which student groups may be formed and operate. Much of this effort involved detangling words and purposes. This may not seem like much, but when controversy brews, these measures help the SGA to make its decisions in an equitable manner.

One consistent area of struggle which the SGA is addressing deals with the issue of spirituality on this campus. In our contact with faculty and administration reviews of the seminary, we are seeking to provide answers and alternatives to an issue which sparks controversy and debate from all corners. Our dilemma is that everyone defines this issue in unique terms. How can the seminary serve the spiritual needs of a campus

as diverse as ours? This is the question we are addressing.

In many ways, our efforts are aimed at improving the "piety" half of the seminary's commitment to "piety and learning". Yet as we think about the issue, we soon realize it is not merely contained within any traditional bounds. The Spirit is at work in all aspects of our life together. Yet people at seminary are largely unaware of any spiritual vibrancy. After hearing the comments of a wide variety of students, it appears that there is no single culprit. To answer the dilemmas of spirituality, it may be necessary to critically review and adjust both our life as an institution and our life as individuals of faith. Whatever the result of our study of spirituality, any real answer is going to have to include an increased responsibility from all quarters with regard to "piety" at Princeton.

Finally, the SGA hopes everyone is becoming aware of the approach of "The Event". It is a cooperative effort including people across the whole spectrum of student life on campus. This graduate school of ours holds no big day of convocation events, "the event" should give the community a chance to struggle with key issues of mission for the Church. But it also will give us a chance to get behind the labels we carry around in the Spring semester. This could be one of the best things that has happened for campus community in some time.

The SGA wishes blessings and success for everyone as we thaw out from winter.



## Loder lists nine most influential books

Dr. James E. Loder, professor of the philosophy of christian education, admits to having a great love for books, like most people in a seminary community. The following is a list of the most influential books in his life along with his comments on some of them.

BARTH, Karl

*The Epistle to the Romans*

HEGEL, G.

*The Phenomenology of Mind*

KIERKEGAARD, Soren

*The Philosophical Fragments*

*The Concluding Unscientific Postscript*

(These volumes have been valuable to me for their discussion of the epistemology of faith.)

LANGER, S.

*Philosophy in a New Key*

LEHMANN, P.

*Ethics in a Christian Context*

(Valuable for understanding the corporate form of the Christian life, and the foundations for interaction with socio-cultural realities.)

PRENTER, R.

*Spiritus Creator*

(This is an examination of the Holy Spirit in the writings of Martin Luther, and it serves as a basis for the reflection upon which other views of the nature and mission of the Spirit.)

AVILA, Theresa of

*The Interior Castle*

TILLICH, Paul

*Systematic Theology, Volume III.*



Dr. James Loder

## Review: 'Journey is Home' calls church to equality

by Lilliam McCulloch Taylor

*The Journey is Home*

by Nelle Morton

Beacon Press, 1985

255 pages

An important book of the 80's that is a MUST for all who are involved in theological education, whether as a student, faculty or administrator, is this recent book by one of the South's first feminist theologians. *The Journey is Home* is the remarkable record of an extraordinary woman's spiritual journey. Born and educated in the deep South, Nelle Morton, former professor at Drew University, shares the story of her increasing awareness of feminism—a story prophetic, personal and universal.

A 14-page introduction sets the stage for this journey—the title taken from a hymn: "We are still God's people, the journey is our home." Born and nurtured in the church, she came to be disenchanted. "The questions I was asking the church and its patriarchal religion," she writes, "never evoked a satisfying answer to me as a woman. I began to hear early that so much of what the church is saying is not for women."

The main content of this book consists of 10 essays written for publication or given as addresses over the decade from 1970 to 1980—years that the author says saw the

most radical changes that have taken place in human society.

In an address given in 1970 on the front steps of the Interchurch Center in New York titled "Women on the March", she called attention to the country that there is unfinished business in the matter of equality, and she called the church to its true heritage of equality for all.

Thousands of women joined in the march down Fifth Avenue that day; and in the days and years following, there has been the unmistakable certainty that women are a power to be reckoned with.

The author sees the church as male dominated—in language, in liturgy and in leadership. She sees women as having the potential, but unused, power to change the patriarchal structures of the church. A theme that runs throughout the book is the need for a new language of the church—language that includes women and that speaks of God who is neither male nor female.

"The imagery in male language and structure serves to alienate women and dehumanize men." Words jar, as language perpetuates and even creates for children a view of humanity in which women are considered of minor importance. Images jar, more powerful than concepts. Male structures jar; they are stumbling blocks for this woman of faith.

For Southern Presbyterians, the address given in 1979 at Montreat is especially

moving, as Morton shared there some of her deepest feelings about her own life, her church and her commitment to justice. It was at Montreat that her ears were unstopped "by the baptismal waters of Lake Susan."

This is a book for thinking men and women in the church, people who are open to hearing and sharing the agony and ecstasy of a life committed to the church. It is a book to be read slowly and thoughtfully, for its message cannot be taken lightly. This early Southern feminist is, indeed, a prophet before her time. Her message for our day is one that needs to be heard—and heeded.

*The Journey is Home* is being used for the Book Study on Tuesday, 12:40-1:20 p.m. Room C. Questions, contact Jennifer Marlowe or Laurene M. Lafontaine.

**Press the issue . . .**  
**write an article for the**  
***Sitz im Leben*.**  
**April 3 is the deadline**  
**for the next issue.**



# Intern witnesses struggle for peace in Nicaragua

*Jerry McKinney, a field-education intern, is serving as a long-term volunteer with the organization "Witness for Peace" in Nicaragua. After spending October studying Spanish in Honduras he has been in Nicaragua living with a Nicaraguan family and working as a liaison between short-term groups and the situation in that country.*

Dear friends,

I have now been in Nicaragua just a little less than two months, and it has been an exciting time for me. (Although from what we've been hearing in the news, there's more excitement in the U.S.A. than in Nicaragua!) In this newsletter I hope to share with you some of my experiences, and give you some of my thoughts and impressions of the situation here in Nicaragua.

At the end of our two-week period of training and retreat, I was assigned to work in a pueblo named Bocana de Paiwas, (which means "Mouth of the Paiwas River"). Paiwas is a small town (population about 2,000) located at the confluence of the Rio Paiwas and Rio Hejo, in the region Zelaya Central. The nearest "big city" is Rio Blanco. (For those of you who would like to locate Paiwas on the map, just put your finger on the geographical center of Nicaragua, and you'll be close.) My assignment includes driving the town ambulance (a Toyota Landcruiser, diesel) in between Paiwas and Rio Blanco (22 kilometers of the absolute worst road you've ever seen!) in emergencies. I share responsibility with Aynn Setright, another Witness for Peace volunteer.

Paiwas is a wonderful little town, but unfortunately it has suffered greatly from the effects of the Contra war. In such a short time in Paiwas, I cannot catalogue all of the suffering, but I did experience one of the war's effects first-hand. During the second week in December, there was a food shortage in Paiwas, and the desplazados (displaced persons who have had to move into town from the countryside because of Contra attacks) had no food at all. Aynn and I were asked to go to Matiguas (about 50 km away) to buy 500 lbs of corn. We left Paiwas and when we got into Rio Blanco, we discovered that the road we had just been traveling had been closed due to Contra activity! (We later found out that the Contras had stopped and robbed a truck going to Paiwas which we had met on the road, and that the Contras had watched us drive by. Needless to say, a close call.) We were able to go on to Matiguas, and we bought the corn. But when we got back to Rio Blanco, the road was still closed, and we couldn't get back to Paiwas. We had to wait



Jerry McKinney

two days in Rio Blanco for the road to be secured in order to return. And the hungry desplazados went two more days without food. Our tax dollars at work!

On December 15th, Aynn and I investigated a Contra attack which had occurred on December 9th. We found out that between 30 and 40 Contras had attacked a group of coffee harvesters, civilians, at 2:00 pm. The Contras were identified by the initials "FDN" (Frente Democratica Nacional) on their hats and uniforms. They kidnapped five men and six women, and forced them to walk until 10:00 pm. They took the men's shoes and forced them to walk barefoot and with their hands tied behind their backs. The women were released, unharmed, at about 5:00 am the next day. The men were held for two more days until three of them escaped. We talked to two of the men who escaped, and they told us that during those two days they witnessed the Contras kill six people, one coffee harvester and five campesinos (people who live in the countryside). The Contras killed one man by stabbing him repeatedly in the throat, and they killed another by slashing his throat with his own machete. The campesinos were innocent farmers who were working in their fields when the Contras happened across them. And these are the men President Reagan calls "the moral equivalent of our founding fathers?"

If you sense some anger in my tone, understand that it comes from a growing feeling of personal responsibility for the suffering of these innocent Nicaraguans. Why *personal* responsibility? Because in our free democratic society, that we so proudly boast of to the world, each of us has a share in the responsibility for the actions of our

government. If we, as individuals, abdicate our responsibilities for our government, then soon, we will cease to be a free society.

In a very real way, you and I are as responsible for U.S. policies in Central America as Ronald Reagan. My hope and prayer is that average U.S. citizens will begin to realize their responsibilities and act to change those policies.

It is much easier to talk about foreign policy, political decisions, etc., in abstract terms without realizing the human dimension to these issues. There is a family in Paiwas which has helped me see and feel the human dimension of U.S. policy toward Nicaragua. I believe the family name is Gomez, but I'm not sure. I call them the "Grinners" because all of the children have tremendous smiles. When I first got to Paiwas they just stared at me with big grins on their faces, without saying a word.

There are seven children in the family, four boys and three girls. They have no father. He was an evangelico (Protestant) pastor who was murdered by the Contras in 1983. The family had lived in a comarca (small village, near Paiwas) but after their father was killed they moved to Paiwas, where they were safe. The children follow Aynn and I everywhere. They come in the house where we live and just watch us. With no father, the children seem starved for some male attention. They want me to hold them and play with them. They are really cute, lovable children. The names of the children we know are: Martina, age 11, Modesta, age 9, Erasmo, age 8, Rito, age 6, Magdaleno, age 3. (All of their ages are approximate.) Modesta is quite intelligent. We have tried to teach them a few English words, and she picked it up quite quickly. She is also a good artist, when she has something to draw on and something to draw with. She is really shy. A few days ago she called to me. I looked, and she had a rag doll in her hands. She was making the doll wave to me. She ran over to me and I asked her what the doll's name was. "Henry" she said. (Henry is how they say my name!)

It really amazes me. They have nothing, and yet they laugh and play all day. I feel sad, however, when I look at them, knowing how tragic their lives have been and how bleak the future looks. And they're not the only children in Nicaragua who have had to suffer because of an illegal war we're paying for. There are thousands and thousands more, just like the "Grinners", all over this beautiful country.

Please pray for these children, and for peace in Nicaragua.

Grace and Peace,  
Jerry



# The Cost of Beauty: A Romanian Ballad

by Father Ireneus Pop

At Curtea de Arges stands an architectural miracle, one of the artistic masterpieces of Romania and of the world. The chroniclers have kept silence, have not told us the architect's name; instead, the common people, amazed before so brilliant a work, have given him the name MANOLE and composed for him a ballad with deep meaning and a symbolic message: sacrifice is essential to the realization of beauty.

Curtea de Arges Monastery made its founder, Prince Neagoe Basarab (1512-1521), a hero of ballad. He commands:

Nine great masters, nine great artisans,  
Manole, who exceeds them all, makes ten:  
You must proceed to build on this spot  
A monastery such as the world has not seen,

Tall and resplendent, the wonder of princes  
and kings.

Founding this monastery, with its inimitable beauty and personality, constitutes an exploit as great, bright, glorious as a victory over an enemy. Curtea de Arges Monastery is an historic and artistic monument capable of elevating the Romanian people from artistic anonymity to a place among those peoples who have created original works of great artistic value, unique throughout the world.

During the construction of the monastery, all that the masters built during the day collapsed during the night. The ruler Basarab threatened to bury them alive in the foundations. Manole, the most distinguished of the masters, was daunted; ceasing work, he lay down and fell asleep. Waking up, he tells his fellow masters that he has dreamed that they will not succeed in raising the monastery unless they build into its walls one of their wives or sisters:

The first wife, the first sister,

Who shall appear tomorrow at the break of day,

Bringing food to husband or brother.

Unfortunately for Manole, it is his own wife who comes. Sorrowfully he must build her into the monastery walls in order to carry out the sublime work.

This building, as beautiful as the deft master's pretty wife who was immolated here, has impressed the centuries. It is a masterpiece sprung from suffering, anguish, and sacrifice:

Manole, Manole, o Master Manole,

The wall presses heavily in upon me:

It breaks my body, my life dies out.

Travelling by Curtea de Arges seventy or eighty years after the building of this masterpiece, Gabriel Protos, a superior in Mount

Athos who was familiar with famous edifices, described it: "it is not so huge as Zion built by Solomon, neither as Santa Sophia built by the emperor Justinian, but on account of its majesty it ranks above them." In the seventeenth century another traveller, Paul of Aleppo in Syria, applauded this church as one of the world's miracles: "All sculptures and ornaments with gold, with lapis lazuli, and with all possible colors. He who sees it, never forgets it."

Truly the monastery's extraordinarily well-thought-out, balanced, and harmonious plan is the result of a brilliant architectural ingenuity. The body of the church, of contoured and polished white stone, is surrounded with a belt of three twisted vines: one coral, one emerald, one gold. They symbolize the three parts of Romania: Transylvania, Moldavia, and Wallachia.

The edifice seems to be a beautiful fairy who knitted herself a girdle from song, light, and dream in order to tie her waist and be more beautiful still. The whole building is a flower of marble sprung in a Carpathian glade, which like a censer infuses the fragrance of beauty in souls, deliberately raising them in the azure of innocent bliss up to holiness.

Seldom can one feel a deeper clarity than here, close to this monument of the historical Prince Basarab and the legendary Master Manole. The stony lines and stony flowers sing melodies which are heard with the heart.

The entrance door is encompassed in a splendid frame marvellously decorated in stone, with a cylindrical arch under a rectangular portal which is revealed progressively as one climbs up the ten steps, slightly rounded as at the Parthenon in Athens.

In front of the entrance there is an elegant baptistry, whose arrangement and ornamentation remind us of the baptistry in front of the dome Santa maria del Fiori in the middle of Florence.

Everything at Arges inspires and nurtures the popular legend which says that the princess Despina sold her jewels in order that the masters might have the means with which to finish their great work. The Lady sacrifices her fortune; Anna, the wife of Manole, her life: everything for the conquest of eternal beauty!

At Curtea de Arges is the birthplace of one of the most representative legends preserved in Romanian or in world literature: the legend of Master Manole is a universal metaphor of the concept of sacrifice for the sake of creation. It represents a climax of anonymous art interpreting the fatal necessity of sacrificing love and life for the realization of sublime beauty. Manole and his wife submit them-

selves to a tragic sacrifice for the triumph of beauty.

The dream of the Master from the nights when the walls collapsed has the cadence of Sophoclean tragedy: the man who submits himself to destiny. Manole tries to avoid the sacrifice of his wife, beloved to him as the sunlight:

When he saw her he was full of piety;

He worshipped and prayed with fiery tears

That she might turn back.

But then when he understands that his wife has been willing to face any danger thus to arrive at her beloved husband's side, he submits himself to implacable fate and commands that she "be built alive into the walls." This means that the very love, heart, and life of the artist were built into the foundation of this artistic work. This confirms the truth that any creation borrows, extracts, absorbs, steals life from the creator's life. Art is not otherwise possible. There is no creation without sacrifice, because, from nothing, nothing is begotten.

When the time had fully come, the Only-begotten and immortal Son of God came down to the earth and became man to make reparation for all the sins of humanity, to reconcile the heavenly Father, to open Paradise, to *build* a new world. This was possible through self-abasement, suffering, and obedience unto death—even death on a cross. The slain Lamb of God suffered, died, and was buried, but he rose again. Since then the human race becomes new, redeemed and saved from the bondage of sin. Eternal life is granted by him who broke the chains of Hades, who became indeed "the foundation of the new deified world," the cornerstone of the holy edifice of the Church. Thus the redemption of fallen humanity reaches its climax and fulfillment.

There is no lasting creation without renunciation. No victory without struggle. No resurrection without death. No gain—an American proverb into which the Romanian ballad "Master Manole" artistically breathes new life—without pain!

**Something on  
your mind?  
Write a letter  
to the editor.**



# Prayer: A blessing and a tool in the Christian life

by Peter Strong

I have a confession to make. I'm really quite embarrassed to share it with you. It concerns something that is very personal to me.

It goes back to last semester. You see, in October, I had the opportunity to preach in Chapel. The focus of my message was on the importance of spending time alone with God every day. Well, in the past few months I have not been practicing what I preached.

I have had the hardest time trying to maintain a consistent devotional life. Some days I read the Bible but don't pray. Other days I pray but don't read the Bible. Often-times I do neither. Oh, my intentions have been good, but the pressures of school and outside activities have kept me from engaging in what I know to be the most important thing I can do in a day.

Almost without fail, whenever I set aside time to be alone with God, I become distracted and pursue other interests. Little things that need to be done scream out for my attention and I give in to their cries. Reading the paper takes the place of reading the Bible and talking with friends replaces talking to God.

You may be wondering why I am so concerned about not having a consistent

*Things passing, they tug upon our will  
As the rolling waves devour the defiant  
hill.*

*Caught in the whirlwind of life's  
oppressing needs,*

*Sorrow and misery incessantly and  
more loudly plead.*

*The fingers of the needy become an icy  
foreboding grasp,*

*Lest daily my hands together in solemn  
prayer I clasp.*

*Things passing, they tug upon our will,  
But victory is assured in the time that  
we are still.*

—Martin Williams

devotional life. Isn't it something we all struggle with? Why get so worried about it?

I believe that daily fellowship with God is the lifeblood of the Christian experience. It is God who nourishes us and strengthens us. God is the one who gives us wisdom and direction. Without the sustaining and guiding presence of God we would be like lost ships sailing aimlessly on the sea of meaninglessness.

God is a personal God who cares for us and wants us to experience a meaningful and satisfying relationship with Himself. So that

we might enjoy God, He has blessed us with the gift of prayer. Prayer unites us with God. Through prayer, we gain access to God and experience intimacy with the One who is the Giver of Life.

We pray because Jesus prayed. Throughout the Gospels, we read of Jesus praying to His Father. Being in constant communication with God was very important to Jesus. It was the means by which he kept in touch with God.

Prayer is not only a blessing to be enjoyed, it is a tool to be used. Intercessory prayer is the greatest work a Christian can be engaged in. It is the most powerful instrument we have in bringing about peace in the world, in fighting against injustice, and in restoring broken relationships between God and humanity.

What the world needs today is men and women on their knees. Before we get too far along in the semester, will you join with me in making a commitment to daily prayer? As we humble ourselves before God, I believe that God will act in our lives and in our seminary community and in this world in ways that we cannot even imagine.

In the days ahead, may we come to know the great delight and awesome power of prayer.



The recent snowstorm buried the path leading to Hodge Hall.

## Patient Meditations (or: the Senior's Spring)

*Lord, I am a simple and sinful woman;  
Like a child in a rich man's house,  
I reach out for the fine chocolates in the procelain dish  
And gobble them up  
Without even being asked.  
I grasp the gifts not yet given me  
And cry the injustice of not even being offered—  
So intemperate is my poor greed, dear Lord,  
That I forget to be grateful for what has been given.*

*Teach me that modest gratefulness, Lord,  
Which does not demand, nor devour with impatient eyes  
That which is not mine to take.  
But grant me that sweet patience,  
That gentle self-control and renunciation,  
Won by tears of blood  
Which rejoices only in the gift freely given,  
The grace gratefully received.*

—Nansi Hughes

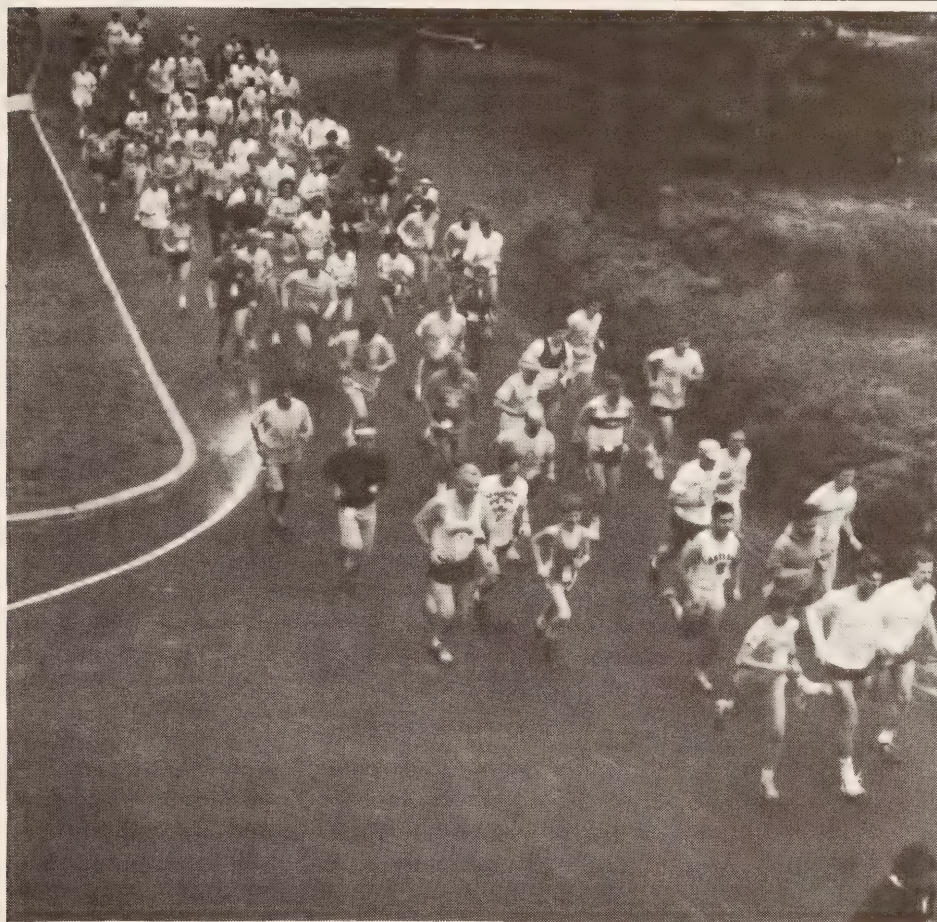


# Sitz im Leben

A Community Publication of Princeton Theological Seminary

Vol. IV, Issue 4

May, 1987



Over 120 runners sprint off the starting line in the annual 10K World Hunger Run, Saturday, May 2. M.Div. senior Simon Steer ran away from the pack to win the event in a time of 34:41. Seminarian Doug Horne was fourth. Nora Hendricks, a local runner, won the women's division in 39:45. The run raised over \$1,000 for the Trenton Soup Kitchen and CROP.

## '87-'88 SGA representatives elected

Five of the six Student Government Association representative positions for the 1987-88 academic year were decided by ballot Thursday, April 30. The middler class representative slot was decided in a runoff last Wednesday after Judy Middleton and Ken McGowan received the same number of votes in the first go-around.

Sarah Richardson, a middler from Salem, Oregon, was elected to the senior class representative position for the upcoming year. The three at-large positions went to C. Anne Gorman, a junior from Dallas, Texas,

Dan Russell, a junior from Warren, Ohio, and Eliseo Valdez, a junior from San Antonio, Texas. Matthew Robinson, a junior from McPherson, Kansas, will represent the married students.

A junior class representative will be elected in the fall. The 10-member SGA also consists of one representative respectively from the Association of Black Seminarians, the International Students' Association, and the Women's Center. The SGA moderator and vice-moderator will be selected from among these 10 representatives.

## Seniors reflect on their PTS experiences

By Steve Weber

In less than one month a mass of Princeton Seminary graduates will file through the Princeton University chapel in uniform: black robe, scarlet hood, presidential handshake, Latin diploma. But the experiences of these 1987 graduates during their years at Princeton Seminary have been anything but uniform.

In a recent survey of Master of Divinity seniors, in which approximately 18 per cent of the 167 seniors responded, the near-graduates were given the opportunity to express their thoughts and opinions concerning their seminary experience. The survey revealed that six out of ten seniors have been generally pleased with how Princeton has prepared them for ministry, how PTS has fulfilled their expectations of seminary and would recommend Princeton to someone who is thinking of entering seminary.

The survey revealed that those seniors who have been most satisfied with their time at PTS are those who arrived on campus with high expectations of the academic environment. It also showed that those who have not been satisfied with their experience here are usually those who came with expectations of both an academic environment and an environment where personal spiritual development is emphasized.

The uniformity found in the poll of the seniors' overall response to their seminary experience was lost as they began to comment specifically on what happened to them here and what they wished had happened. From praises for a rigorous academic curriculum to gratefulness for the generous availability of financial aid; from remorse over loneliness encountered to laments about the "incoherence" of the curriculum; from

(continued on page 3)



## Editorial

## How Does a Seminary Mean?

Years ago, I believe it was my freshman year of college, I was handed a book in my Introduction to English Literature class by the name of *How Does A Poem Mean?* Within that text, among the collection of poetry, and in the running commentary, I learned to tag and bag a few technical poetic devices such as metaphor, rhythm, counter-rhythm, rhyme and form . . . but not without great hardship.

Poetry, I thought, was not to be pulled apart in this way. Surely Keats never intended those in freshman English to ponder so long upon the rhythm of his poems. Undoubtedly Frost simply wanted his admirers to enjoy the flow and rhyme of "Stopping by Woods on a Snowy Evening." Never mind the technicalities. Poetry is meant for firelight and slippers. Why would anyone want to go and spoil it all by saying something stupid like, "I love the way Carroll uses heroic devices in the sixth stanza of 'Jabberwocky.'"

I struggled in freshman English. I did not then understand what it meant to love a poem. Fortunately, the introduction of this book spoke to my problem: "The purpose of analysis is not to destroy beauty but to identify its sources. If one cares about the nature of the beautiful object, he is well occupied in studying what makes it beautiful."

Could this be just as true of Christianity as it is of poetry? If one cares about the nature of Christianity, she is well occupied in studying what makes it Christian. And this is the *raison d'être* for a seminary. Princeton Seminary exists for the purpose of helping those who come here understand the nature of the Christian faith. This is nothing revelatory. For 175 years students have been coming to PTS for this very reason. Even so, it seems we cannot quite grasp what our purpose is here.

One of the most popular comments on campus over the last few years has been, "There's just no sense of community here." Running a close second is, "The seminary has little concern for the spiritual life of students." Certainly efforts must continually be made to improve the spiritual life and community of PTS, but we must not neglect the reason we came here in the first place—to analyse our Christian faith and to seek preparation for ministry.

The Christian faith is not such that it will break or crumble under intense scrutiny. Quite the contrary. As in a poem, the beauty of the Christian faith is not forsaken as one learns to identify its sources. The beholder only learns to look in new ways which lead to a deeper appreciation, and in the case of Christianity, a deeper faith.

A professor once likened the study of theology to the study of medicine. We, as theology students, must be just as serious in our endeavor as the budding surgeon is in hers, he said. I rebelled at first, for theology cannot be placed on the scientific, rational plane of medicine. The purpose of seminary is not solely to learn a set of facts. Theology and seminary, if the two can be interchanged here, must integrate fact and belief in such a way that one informs the other. The problem from an institutional standpoint is that faith cannot be taught, only caught. Thus, the integrating that goes on at a place such as Princeton is mostly one way—fact informing belief.

Certainly there needs to be a deeper level of acknowledgement and interest among faculty, administration and students of the belief that is being informed here. Certainly the seminary needs to work on promoting and nurturing a richer "spiritual" life among the entire PTS community. Certainly every person who is a part of this special community must guard against the creeping secularization of the Christian faith. But if the seminary does this at the expense of the technical, academic thrust of the current experience, then the seminary will have sacrificed its principle purpose.

How does a seminary mean? A seminary means by being one of the few places where the tools of reason are applied to the breastplate of faith and love.

—Steve Weber

## Letter to the Editor

This letter is in response to the March Sitz article entitled, "Seminary board removes final S.A. holding". I am writing because I believe my quote in the article was stated out of context and in a manner which did not reflect one of the most significant aspects of this latest board decision.

One of the most important elements of student interaction with the board on this matter has been the high degree of integrity and Christian concern displayed by members of the board. I believe the quote from a trustee at our most recent meeting with the board, ("You've conquered us!"), was printed in a way that did not express the collegial and 'tongue-in-cheek' sense in which it was delivered. It would be anything but the truth to assume that the board of trustees could be 'conquered' by anyone save our Lord Jesus Christ.

The student dialogue with the trustees has been a learning experience in communication. I believe I also have learned a great deal about the degree of intentionality necessary in conveying events to reporters! By the way, as at any good Presbyterian seminary, I am not SGA president, but rather the moderator.

I hope that this letter may clear up some of the continual misconceptions about investment matters that have prevailed at PTS.

Sincerely,  
Brian R. Paulson

## Lent

*Winter recedes from its pot-holes,  
Ranks of precarious crocuses march forth,  
little knowing their bravery.*

*I await.*

*I await,*

*What eye has not seen.*

—EBA

## Sitz im Leben

A Publication of Princeton  
Theological Seminary Students

Campus Mail  
CN 821  
Princeton, NJ

Steve Weber, *Editor*

TypeHouse of Pennington,  
*Typesetting and Printing*



## Seniors reflect on their PTS experiences — continued from p. 1

praise of certain professors and courses to critiques of the Princeton "tradition" and impersonal, institutional nature, the response of the class of 1987 to its PTS education is as diverse as they are themselves.

***Princeton 'facilitates the development of a critical consciousness.'***

When asked to name one positive aspect of their time at Princeton many seniors commented about their thankfulness for having been a part of the academic arena here. One senior responded that PTS provided the "opportunity to be pushed to the ultimate limits of one's ability." Another praised the "solid biblical and theological foundation" at PTS because it "teaches one to think." Princeton "facilitates the development of a critical consciousness," one senior stated. This student responded favorably to "being challenged intellectually" but then listed as a negative aspect, "not being challenged beyond the intellect."

This comment points to an area many seniors believe could have been better, the relation of academics to practical training. Nearly every student who responded to the survey alluded to this area either positively or negatively.

One student remarked that there is too much stress on the pursuit of scholarship and said the seminary prepares people more for Ph.D. studies than for pastoral work. Another senior said PTS has prepared him well academically, but "practical ministry skills? No. I need to go out and apprentice." Still another senior found great applicability in the academic areas of her seminary experience. "Church history and biblical studies have set me in a tradition of ministry. I know from my studies that I am not alone, but part of a great witness. This framework is probably the single most important rational structure I gained from seminary which I'll carry into the parish." And still another senior applauded the field education staff for their efforts to bridge this gap so many students mentioned.

Princeton Seminary was a valuable experience for many seniors because of the diversity of students and thought which they found to be represented here. One student, in thinking of a strong argument for recommending PTS to someone who is thinking of seminary,

listed as one reason, "the breadth of representation—in background and theology among both staff and students." Another senior, who has responded negatively to PTS, pointed to the one positive aspect of attending the seminary as, "meeting some good people and being challenged by their perspectives." Another student found the different concerns represented by student groups, such as Plowshares and the Women's Center, have helped "broaden" the PTS experience. The presence and opportunity to establish friendships with international students has been the most positive aspect of coming to Princeton for another senior.

Many seniors also commented that their seminary experience has been lonely. For some loneliness has been a result of what they have perceived as the nature of an academic institution, too much stress on building a Greek vocabulary and not enough stress upon building a community of faith. One senior said, "It's a lonely place—

***'It's a lonely place—emotionally and spiritually. You pretty much are on your own.'***

emotionally and spiritually. You pretty much are on your own with little support or discipleship from the faculty or staff." Other seniors expressed feelings of loneliness as a result of being estranged from the wider seminary community due to being single or married, living off campus or living on campus, or being a "second-career" student.

Nearly half of those who responded to the survey made some mention of their disappointment that their seminary experience did not include a strong spiritual emphasis. One senior who would not recommend PTS said, "This is no real passion or zeal for the Lord in any form, liberal or conservative. It is a blah, passionless place." Another student in explaining why the seminary failed to meet his/her expectations said, "I hoped for a community of believers. I found a community of angry, bitter and frustrated non-conformists." Another senior has had much the same experience: "There's a lack of superficiality in faith, conversations and well-mentioned burdens for non-believers and the poor (although I include myself in this, too). There has not been much in the area of how to be a deeper man or woman of God."

One student, in response to the question which gave seniors the chance to say one sentence to seminary president Thomas Gillespie, said, "If you think that a lecture series addresses the concerns for spiritual growth that I and others have expressed to you, then you have not heard us at all."

At the same time there were many seniors who listed as the most positive aspect of their time at Princeton the friendships they have established here and the fellowship they have enjoyed. The survey, in collecting these many different responses in regard to spirituality at Princeton, has made clear that spirituality means something different to each student.

Many students commented on their reactions and experiences with the seminary faculty. Again, there was no consensus in this area, only a clear cut dichotomy of opinion. While one student said, "Many of the professors have an inability to be pastoral and to develop real friendships with students outside the classroom," another senior commented, "The professors are for the most part wonderfully caring." While one student suggested that the faculty and staff be more of a model for the students and that "there is very little care given to students outside academics by professors," other seniors responded by listing the names of professors they have appreciated because they have been models of the faith for them.

If there is one area of uniformity in the class of 1987 it is that each member of the class has experienced a certain amount of personal growth here. According to one senior, who was not entirely pleased with Princeton, but would still recommend the seminary, "It teaches one to sink or swim, to develop one's inner resources." For another senior Princeton has meant "seeing myself through other people's eyes, knowing myself in a new way."

***'The professors are for the most part wonderfully caring.'***

When the members of the class of '87 file through the University Chapel in a few weeks they will take with them many diverse responses and feelings about their time at Princeton Seminary. But the survey revealed that the class is uniform in its belief that seminary has brought change in their lives. As one senior concluded, "It was an experience! It wasn't easy, but it was good."



# Preparation for ministry proceeds 12 time zones away

by Scott Sunquist

It is 6:30 p.m. on a Sunday evening for us. As we finish supper and begin to think about the reading assignments for Monday that can't be put off much longer, seminary students on the other side of the world are arriving at their chapel for morning prayer (6:30 a.m.). After the morning community prayer and singing, they will return to their rooms (which by the way are the size of an average Alex. room, only with eight students calling it "home") and prepare for breakfast and a new day. We are peering in on some of the daily activities of seminary students at the Bangkok Institute of Theology, a seminary of the Church of Christ in Thailand.

Breakfast, like all meals, is served outside under a porch. The students arrive in their black pants or skirts and their white shirts. This is a "uniform" which they have chosen themselves. The student government is very active at BIT and has decided not only the uniform, but also has divided up all the campus chores. Some students are in charge of bringing lecturers tea before each class, others are in charge of "beating pillows", others mow the lawn, some set tables, wash dishes, take care of the gardens, feed the ducks and other maintenance chores. Breakfast will include some rice, plenty of fresh fruit and something hot (both in seasoning

and temperature) to each with the rice.

After breakfast, according to government regulations, the students will assemble in front of the flag pole and sing the national anthem as the flag is raised at 8:00 sharp. You can set your watch by it. Then, it is off to class. There are very few electives at BIT since there are very few faculty and the educational level is more at the bachelor's than master's level. Three church history courses are required, as are four theology, two preaching, two in missions, one evangelism and a host of biblical courses. Unlike our curriculum, courses in Asian history, Asian Christianity and Thai culture are also required. The course in Asian religions is much more colorful than it would be in the states because of the number of visits to local temples, mosques, shrines and lectures by religious leaders from other communities of faith.

At 10:00 a.m. daily chapel is held. On Friday it is a full-fledged worship service (with offering and the whole nine yards) which, like every other day, is led completely by the students. There is plenty of singing, both Thai and western tunes and participation by a number of students.

Afternoons have some lectures, but it is mostly time to do campus chores and study. Most of the study involves reviewing lecture notes or close biblical work since there are very few theology books written in Thai (less

than one percent of the population is Christian). Few of the students know English well enough to benefit from the 4,500 library books in English. Can you imagine, for most of the students Williston Walker is a closed book!? For many of the 94 students even Thai is a second or third language.

After supper, the third hot meal with rice for the day, there will be evening prayer and praise (7:30 to 8:00 p.m.), more study and then bed. Much of this is a little different than our experiences at Princeton, but these Thai students also have the same types of problems we do. A few weeks ago the dean of students gave a strong exhortation to the students to get out of bed for morning prayer. Apparently some students were complaining that the schedule was too controlled and regimented. They wanted more autonomy.

These students also have time problems, traveling up-country or down the peninsula to plant churches as their field-ed assignments dictate. They have trouble with Hebrew vocabulary, struggle with the relevance of some of the courses they must take and have inter-personal problems in the dorm. But also, like us, they struggle to come out of this experience better equipped and prepared to help lead the Church forward in their national context.

## Overseas opportunities open up in Far East and Southeast Asia

By Rev. Joseph Prakasim  
Director, CrossCultural Program

Princeton Theological Seminary has extended its influence in the Far East and Southeast Asia and other parts of the world through its distinguished alumni serving Christ our Lord in strategic positions of leaderships in churches, seminaries, universities and other important fields. Their dedication and endeavors to give the best part of their lives, their learning and wisdom for their communities left an indelible impression on my mind and awed me.

I recently visited India, Thailand, Singapore, Hong Kong, Taiwan, the Philippines and Hawaii, lands which have fascinating histories and cultures. I visited churches, seminaries and church institutions to find, through the assistance of the alumni, places for seminary students in the Cross-Cultural Program. The program was enthusiastically received and now internships and summer missions are possible in all these countries.

Though the Christian Church in Asia is

overwhelmed by dominant cultures and religions and faces incredible persecution, it is inspiring to note that over 150 million strong Christians in 250,000 congregations in Southeast Asia and the Far East are growing at the rate of three to four percent per annum. The Christians have taken the initiative in dialogue with people of other faiths to create a better understanding in hostile environments.

Cross-Cultural communication is a problem with the masses but English is commonly spoken and understood everywhere in commercial business, travel and educational institutions. The cultural stance is so very strong that the national language is cherished and spoken in every place. It is the medium of teaching in every level of education. Their minds work better if they think in their own language, even in seminaries where I noticed students using an English-Thai dictionary for assignments and papers. Several seminaries would appreciate learning English and how to write term and research papers.

There are English-speaking congregations in several cities and the idea of an internship



Rev. Joseph Prakasim

program was welcomed. There are outstanding pastors in these congregations that are packed with worshippers on the Lord's Day and Princeton's alumni are giving inspiring leadership. Such multi-racial churches make the universal Lordship of Christ an impactful reality.

The Far East and Southeast Asia are not standing still since Western colonialism came to an end. Urbanization and secularization have brought vast changes to these ancient

(Continued on p. 7)



# South Africa committee urges students to keep issue alive

By Bill DeLong

Social concerns have a strange history at PTS. They seem to follow a pattern something like this. First, students, filled with anger, regret, indignation, or some other passion which motivates, will gather together to "do something." This slowly transforms into a committee and more constructive conversations and actions take place. If the issue is significant and complex, the students are by now seniors facing graduation and a new chapter of life. And so, the final phase of the pattern is completed: the students graduate, the issue dies, until, at a later date, other students are filled with passion and the pattern begins again.

For the last year and a half I have been a member of such a committee. The Student Government Association Ad Hoc Committee for South Africa is, I am afraid, about to enter the final phase of this social concerns pattern. I write in the hope that South Africa, and the seminary's responsibility for justice, will remain an important issue on this campus.

In the past year and a half significant progress has been made. In the Spring of last year President Thomas Gillispie openly, and candidly, communicated with concerned

students. The seminary's financial portfolio was made available to student leaders and the Ad Hoc Committee. In the Fall of this year, the trustees of the seminary responded to a proposal submitted by the committee entitled "An Investment In Hope", and

## Committee objectives:

1. Encourage public divestment.
2. Involve students
3. Promote awareness

established a standing committee to deal with student concerns. The progress continued. After semester break the trustees indicated they no longer held stock in the one questionable holding—"de facto" divestment was proclaimed! In short, much has been accomplished. But, these accomplishments alone will not prevent the issue from moving into the final phase of the social-issue pattern.

The objection will be made that the issue is resolved. After all, if the seminary no longer holds stock in business in South Africa, what else is needed?

I see three important objectives: 1) the seminary must make a public statement concerning its investment policy. "De facto" divestment is not enough. Solidarity with the oppressed of South Africa is not gained simply by selling holdings in South African companies. The motivation behind the selling of such holdings must be made public. Divestment is divestment only if it is because of solidarity with the people of South Africa and out of concern for living out the Gospel; 2) because this first objective has not yet been reached, students are needed to participate in the effort. Students must be willing to devote time and energy to working with, and sometimes prodding, the seminary's administration, president, and trustees; 3) divestment is only an issue because apartheid continues to effect the lives of the people of South Africa. Public forums, literature, and speakers must be presented in an effort to keep the seminary community aware of this fact.

This is, then, a call for continued involvement—much has been accomplished, much is needed. Help us keep this issue from completing the third phase of the social-issue pattern. Don't let the concern for the issue simply graduate and die.

## Overheard: Two seniors' musings on ministry

By Mike Gorman

**PTS student #1:** "Hey, I hear you got a call.

Congratulations! Is everything finalized?

**PTS student #2:** "No, I'm still negotiating with the PNC. We have a lot of details to work out."

**#1:** "That's right. You have to get the best package possible."

**#2:** "You better believe it, especially after three years in seminary. This church cannot get it into their heads that they're hiring a professional."

*Paul and Timothy, slaves of Christ Jesus....  
If I must boast, I will boast of the things that show my weakness.*

**#1:** "It's amazing how many churches treat you like dirt. They expect so much for so little pay."

**#2:** "I'm still trying to get the salary figure up a couple of thousand. I've had enough poverty-level living here. I'm sure they can come up with \$2000. if they dig a little."

*For you remember our labor and toil;  
we worked night and day that we might not burden any of you while we preached to you the gospel of God.*

**#1:** "I know what you mean. I want a church

that can pay a decent salary. I've had enough sacrifice for a while, too; I need some extra money for me, you know? My record and tape collection is suffering terribly, and I haven't been skiing in two years."

*I have no one like Timothy, who will be genuinely anxious for your welfare.*

*They all look after their own interests, not those of Jesus Christ.*

**#2:** "I don't just need money; I need time.

I'm trying to get them to make my job description very precise. I'm not going to do everything from preaching to cleaning toilets seven days a week. I want them to realize that I'm not a slave—I'm a professional."

*Being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become so dear to us.*

*Even if I am to be poured out as a libation upon the sacrificial offering of your faith, I am glad and rejoice with you all.*

*I will most gladly spend and be spent for your souls.*

**#1:** "Most churches would have you work

night and day, 52 weeks a year, if they could. I'm pressing for four weeks vacation time and four weeks of study leave."

**#2:** "I gave up on a long vacation the first year in order to get a better pension deal. I'm not going to work for 40 years and have nothing to show for it."

*Join in imitating me, and mark those who so live as you have an example in us. For many, of whom I have often told you and now tell you even with tears, live as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things.*

*Paul and Timothy, slaves of Christ Jesus....*

**Thanks to all  
who have contributed  
to the Sitz im Leben  
this year!**



# Single parenting and seminary: an odd mix

By Ellen Acton

Are you the head of a family? Or are you single? Or are you both? Being a single parent isn't easy in the best of situations. Imagine what it's like being a single parent seminarian! We're not all female, and we're not all divorced, but most of us are. There are currently about a dozen of us, and of course each of us is unique. Life as a single parent becomes incredibly complex.

Single parenting in the 80's is unique. On the one hand, we have lots of company (one of every two marriages ends in divorce, and many of them result in more single parents). On the other hand, the Christian community has traditionally favored stable family units (with two parents) and frowned on divorce. It's not always easy fitting in with the local congregation. Many times I've been questioned as to the source of my single parenthood—widowed? No. divorced?! Yes. Oh . . . At times it has seemed like the unpardonable sin. But it's not. I got divorced nine years ago, and at first I blamed my ex-husband (I'd worked very hard at maintaining our marriage for eight years). Then I encountered the living God through Jesus and discovered that God could forgive me, I could forgive my ex-husband, and I could forgive myself. Now I see that both I and my husband were to blame, but that hasn't allowed us to reconcile, because the differences are still there.

So I have tried to be the best mother possible to my daughter, and I have encouraged her father to be the best father he can be. It isn't perfect, but few families are. There is a poignancy to it, but there are special times too. Lots of women (especially) are caught in single parenting. We work at being parents to our children, as well as providing careers for ourselves. Some of us follow the Lord's leading to PTS. Some of us are barely subsisting on welfare in the worst housing areas of our cities. We have some special needs.

We need to be affirmed as parents, and that has been the best part of my living at CRW. I'm surrounded by other parents who recognize the efforts I make being a parent and who let me know that my daughter is doing okay, is growing up to be a special person, a Godly person, someone who can handle life. The ultimate compliment is being asked for advice because I am obviously doing a good job! I love being a parent. My child is the greatest gift God has ever given me, but parenting is tough, and all parents need encouragement.

Beyond our parenting though, single parents need to be valued for ourselves. Most PTS parents have a spouse to turn to for love and affection and affirmation of worth. Single parents have to hunt for those who will help build their self esteem as people, not just as parents. This has been harder to come by at

seminary, but there have been some special people who were willing to risk a relationship. I have been touched by married couples who did not feel threatened by the presence of a "divorced female" in their lives, and of course, there have been the other single parents, who, despite their own incredibly busy lives, have developed friendships with me and with one another. Study groups have led to friends too—some I expect to have for the rest of my life. But it's not always easy. I've spent many lonely evenings at home alone, while my child slept. I remember a particular phone call from some married friends, "We're getting together with the Smiths Saturday night to go to a movie, and we wondered if you would . . . (like to go with us? I thought hopefully) be able to babysit our five kids?" "No, I don't think so," I wearily said.

Life is like this for single parents. In seminary, out of seminary, in the ministry, out of the ministry. If you pastor the typical American church, you will have single parents in your flock. I hope that stereotypes and prejudices won't stop you from affirming them for who they are and for what they do. I have written this in hopes that we may all be more sensitive to one another, but I also pray that many of you may be instrumental in helping a congregation accept single parents and in creatively involving them in the total life of the church.

## Thirty-five seminaries convene for WISC

By Laurene M. LaFontaine

On April 3rd, 300 women gathered for the fifteenth annual Women's Inter-Seminary Conference weekend, sponsored by the National Council of Churches and hosted by Princeton Seminary. Over 35 seminaries from around the country were represented at this inter-faith event.

The theme of this year's conference was "Inheriting our Mothers' Gardens." The theme was worked out on the plenary level, in small groups and in worship. Plenary conversationalists—Letty Russell, Ada Maria Isasi-Diaz, Pui Lan Kwok, Marta Benevides, Yvonne Delk and Joann Nash Eakin—shared their own stories and journey as feminists and the impact their mothers had on their lives. The conversation was continued in small groups.

The worship services were planned to be inter-faith and inclusive of many traditions. The intent was to allow each woman to experience the sacred in her own way. On Friday night, the worship featured liturgical

dance and feminist music written by the Baltimore Clergywomen. Saturday was de-

voted to the theme of weaving and we experienced Chris Smith's media presentation about the Sacred Act of Weaving. Sunday morning was led by Rabbi Shira Stern who conducted a service of Havdalah. The worship was exciting, creative, and nurturing, a definite high point for many women.

As women shared their stories in small groups and in the Sunday "Grand Conversation" (open mike time), one thing that emerged was the diversity of the women present. Clearly, many ranges of feminist thought were represented. To highlight a few, there were women who are firmly planted within the Christian tradition, women who are questioning their roots, and Lesbian women fighting for recognition in the church as well as the larger society.

Because of the fact that the weekend was open only to women seminary students, women were able to focus on issues which primarily concern women. Women were able to be vulnerable and share their stories. Such openness is at times painful; yet it is without a doubt the beginning of building real community.

### WISC reflection

*The most significant aspect of the conference proved to be, for me, the realm of trust in which many participants felt the freedom to share their personal stories. To experience open and honest sharing where the personhood of each individual was valued as "sacred" was refreshing.*

*The process was not easy. I had difficulty in simply listening to everyone; I was tempted to muffle the anger of those who indicted me on issues involving racism, lesbianism, and classism.*

*The honesty allowed the weekend to be one of struggles, affirmation, and hope.*

—Laurie McNeill



# A semester of Presidents, Psalmists and Policy Makers

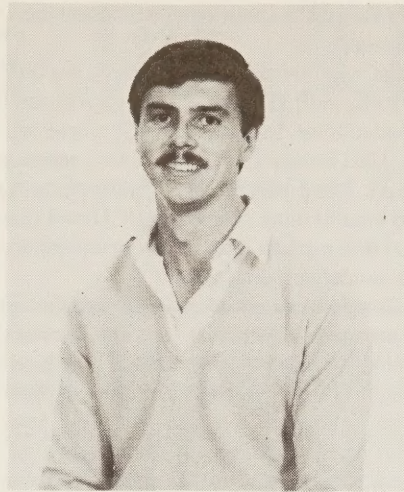
by Simon Steer

I was having dinner with the President—Ronald that is, not Tom. It was the week before the Iran-Contra wheeze hit the headlines. In retrospect, I'm sorry he didn't take my advice. Admittedly, there were 700 other dinner guests that evening, but as a representative of the Mother country I thought my voice might carry some clout. He must have heard I didn't vote for Maggie.

The dinner, in honor of columnist William F. Buckley, was hosted by the Ethics and Public Policy Centre—the title of which is a lot like that of the Holy Roman Empire which was neither Holy, nor Roman, nor an Empire. The center piece of the evening was the President's speech, entitled "The Future of the Western Alliance". It was a brilliant and deeply disturbing performance. The great communicator lambasted those who, in any way, would question America's leadership in world affairs and in particular her crucial role in defending and extending "the democratic values that have made our nation great." The political message was founded upon "the ethics of the Judeo-Christian tradition," summarized under the rubric of "freedom". Repeatedly, the terminology of the Christian faith was appropriated in support of American foreign policy objectives. In "holding out for freedom" in Central America, the nation was to be a "blessing" to the world, the representative of "faith, hope and love".

So there I was, chewing on my sirloin when, suddenly (you know how it is), I recalled the pained words of Psalm 143: "*My spirit faints within me; My heart within me is appalled.*" Careful exegesis apart, the biblical text spoke powerfully and personally.

My participation in this worship service of the civil religion was one of the highpoints—or lowpoints—of the National Capital Semester for Seminarians (NCSS) in which I was engaged last Fall at Wesley Seminary in Washington, D.C. Fifteen of us representing various seminaries and denominations, sought



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to bring biblical and and theological principles to bear upon issues of public policy. Combining classroom work and field trips, the course provided an opportunity to meet and interview some of the big noises in the political process: Members of Congress, White House staff, World Bank/IMF officials, Pentagon Generals and political lobbyists, including representatives of the Christian denominations who maintain offices on Capitol Hill. It is enlightening and just a little amusing to walk a few hundred yards from the Moral Majority office to that of the United Church of Christ to see how the same principles of faith can lead to totally opposing policy stances. Such diversity was, depending on one's mood, disillusioning, comic, invigorating, and infuriating.

For you scholastic types, papers required for the course covered the following topics: theology and public policy; the domestic economy; nuclear arms strategy; the international economy; public policy and the ministry of the Church. Further credit can be gained for an independent research project concentrating on a specific area of public policy. If a couple of regular Wesley courses are taken in addition, the semester counts for a full Princeton load.

Meanwhile, back at the dinner, I'm still having these appalling cardiac problems. But then more of Psalm 143 begins to filter back to me and I have this extraordinary theory that the Psalmist is really into the relationship between theology and public policy. First, we are reminded that our analysis must be done in a spirit of humility "for no person living is righteous before Thee". Both humility and realism are enjoined on the responsible Christian analyst of public policy, precluding dogmatism and excessive stridency in condemning alternative approaches. Then, more positively, the Psalmist suggests we should never forget: "I remember the days of old, I meditate on all that Thou hast done". In terms of public policy, the focal point of our remembrance is a God of love who demonstrates a special concern for those of his children who are facing economic and social hardship. Christians put their memories to worth, therefore, when they attempt to influence public policy in order to make it approximate to the requirements of God's justice to the poor. And if you're bored with the cliché that the last phrase is in danger of becoming, I recommend applying it to some specifics—the implications of the Budget deficit for the developing countries; the distributional effects of the Tax Reform Bill; Congressional reduction in funding to the International Development Association.

In brief, I found the NCSS stimulating and enlightening. I am now convinced of the validity of public policy analysis, and advocacy within the life of the Church. The Lordship of Christ provides the motivation while the permanent truth of Scripture provides the authority and guidelines for our critique of the structures of society. We must be sophisticated in our analysis, open to the ambiguities and complexities of political and economic life, and boldly humble in our recommendations. As usual, the Psalmist speaks and prays clearly on behalf of the public policy analysts: "Teach me the way I should go for to thee I life up my soul."

## Overseas opportunities open up —continued from p. 4

societies and to their economies as modernization is a determining factor that is altering social and political life. In this context the church is giving its witness to Christ and making the Good News relevant in those cultures. Christian leaders are in the frontiers of theological endeavors to make theology more contextually and culturally acceptable. It will be immensely beneficial for seminarians conditioned in a monocultured theology to be exposed to other theologies to heighten their understanding of the universality of the church.

Thousands over the years and by 1980 over 17,000 young people were involved in

short term missions all over the world. From such first hand experiences their understanding of other world-views and the multicultural diversity of the Christian Mission has influenced their choice of careers as missionaries and ministers of the Gospel. The rewards of cross-cultural mission experience are enduring and it will transform the individual who will dare to live in another culture, face the culture shock, the loss of identity and the familiar supports of the community. The tough-minded people come through successfully to find a new identity, new friends and a new community to learn to live in cultures

different from theirs.

The experience of living and learning and working in another culture and society with its poverty and simple life style may bring a decisive change. The 're-entry shock' may be disturbing to one accustomed to affluence and standards of living that contrast with the openness and simplicity of life encountered away from home. The challenge to live more simply and to have a sense of mission will be in keeping with the mood and demands of the Christian life.



# Finding acceptance in the midst of inadequacy

By Peter Strong

Princeton Seminary has a way of humbling a person. During my time here, I have come to realize that I am not as smart as I think I am. Such an understanding as this is hard on a tender ego.

This seminary is full of ourstanding scholars, wonderful singers and great preachers; you name it, it's here. Talent abounds. Yet, in the midst of this abundance, I have discovered something very surprising. Many people here are suffering from poor self images.

We live in a place filled with insecurity. People are crying out for acceptance. We doubt our abilities for ministry. Although we try to hide our fears, our efforts are to no avail. Our sense of inadequacy is easily seen in our competitiveness, jealousy and resentment.

For many of us, the classroom is a battleground. Driven students work long hours in hopes of getting good grades. It seems as if our self esteem level is directly related to our performance level. For the most part, we

only feel good about ourselves when we are succeeding.

But what would happen to us if we didn't perform well? How would our view of self be affected if we flunked a test? Or worse yet, if we failed a class? During my time in seminary, I have failed two classes. Failure is a hard and painful thing to go through. How I thank God that my salvation is not dependent upon my academic performance.

Competitiveness breeds jealousy. Because of our own insecurities, we are constantly looking to find faults in others. "He may be great in Hebrew, but he's a terrible preacher." "She is talented, but she has a big nose." "They may be intelligent, but they are out of touch with the real world." May God forgive us for our self-centeredness.

Sometimes, when we are really down, we feel like cursing God for the way God has made us. We wish we were smarter, more talented, looked differently. We resent God and despise ourselves.

Unfortunately, we have let the world's value system get the best of us. Forget what

Madison Avenue tells you. Your worthiness is not a matter of what you wear or how you look. It's not a question of the grades you get or the size of the church you work at. You are valuable for only one reason. You are a child of God.

Realize how special you are. You are unique. There is only one you. Never will there be another person like you. You are made in the image of God. God made you the way you are for a very special purpose.

Celebrate your uniqueness and rejoice in the giftedness of others. Strive to be the best person you can be, with no thought of how you compare to other people.

When I am down and feeling low, feeling as if I am a big zero, I am reminded of one thing; I am loved by God. Jesus Christ suffered and died for me. God accepts me just the way I am.

No, I am not as smart as I think I am, but that's okay. For I have learned that I am more valuable than I thought I was. And this is a realization that is good for a tender ego.

## Just exegeting: Familiar text has new reading

By Mark Porizky

A certain bearded, NT 04 professor (who shall remain nameless) said that my last article, "Just Asking," might be construed by some as "Anti-Intellectualism." This could start a label I don't want . . . should God ever decide that I am called to an upper middle-class suburban church (they are, as I have been told many times here, a valid ministry).

### Class of '87: 'I wish . . .'

Princeton Seminary's Class of 1987 was given the opportunity in a recent survey to reflect on their experiences at PTS, good or bad. The final question of the survey asked the students to complete the sentence: As I look back on my time at Princeton I wish . . . Here are some of their responses.

I wish . . .

. . . I would have had more time to reflect on what I was learning and let it impact my life.

. . . I had paid even less attention to academics and done even more reading and listening and committee stuff on my own.

. . . the library environment would have been improved, i.e. the lighting, heat, etc.

. . . there had been some passionate, committed, enthusiastic professors here.

. . . I had studied more under certain professors.

. . . I had not taken Greek.

. . . that the students would have stopped

This same nameless professor suggested a sequel defending intellectual pursuits.

Thus, I have perused the Scriptures and, using my recently acquired tools of biblical criticism and Greek verbs, I have found an answer to the claim that my article might speak negatively against intellectualism. As a matter of fact, Paul discusses the issue quite succinctly, although most versions of the Bible fail to bring it out. My now sharpened

complaining because this academic institution wasn't acting like it was the Church.

. . . I knew then (three years ago) what I know now.

. . . that I had more time to be involved in who we are as a community.

. . . I didn't hate broccoli.

. . . I could have had an apartment at CRW so I could have "lived" here rather than put everything in storage in the summer.

. . . there was more time to develop relationships instead of always being swamped with work.

. . . I could have taken more courses I wanted to take and fewer required ones.

. . . the students had been more caring for one another.

. . . I had paid even less attention to books and more attention to people and prayer.

. . . I could have designed the program I needed for ministry at this stage in my life.

. . . I had come sooner, but then perhaps God knew something I didn't!

tools of exegesis have found a few flaws with the RSV version of Romans 7:7-12. It doesn't quite grasp Paul's true meaning, ya know? Hence, I give you the MRV version.

*What shall we say? That Intellectualism is sin? By no means! Yet if it had not been for Intellectualism, I should not have known Ignorance (Stupidity in some of the older Latin texts). I should not have known what it is to "get behind" if Intellectualism had not said, "You shall not get behind." But sin, finding opportunity in the commandment, wrought in me all kinds of panic. Apart from Intellectualism, panic lies dead. I was once not panicky apart from Intellectualism, but when the commandment came, Ignorance revived and I cried (or died depending on how you read Greek, straight or upside down); the very commandment which promised "A's" proved to be death to me. For Ignorance, finding opportunity in the commandment, deceived me into thinking that JEDP is baseless and by it flunked me. So Intellectualism is holy, and the commandment is holy and just and good.*

I think Paul makes it pretty clear that intellectual pursuits are a noble endeavor. But just don't think that they will bring eternal life. They may be a help to the search, but they are a means, not the end. So don't take it sooooo seriously. I'm all for academics, it's paranoia I have trouble handling.

Gotta go, I have a CH 02 paper to write and I'm behind. . . .







